THE PRIEST

HIS CHARACTER AND WORK

KEATINGE

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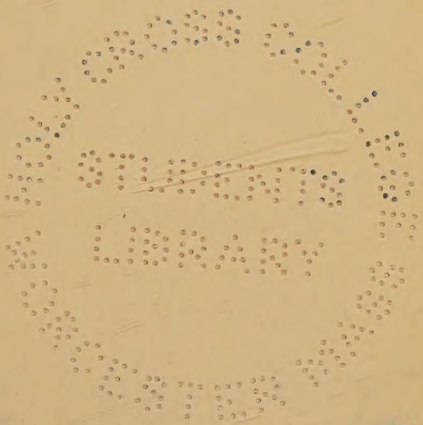

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THE PRIEST

HIS CHARACTER AND WORK

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Die 17 Junii 1903

THE PRIEST

HIS CHARACTER AND WORK

BY

JAMES KEATINGE

CANON AND ADMINISTRATOR OF ST. GEORGE'S CATHEDRAL, SOUTHWARK
AND DIOCESAN INSPECTOR OF SCHOOLS

'Non vos me elegistis: sed ego elegi vos, et posui vos ut eatis, et fructum afferatis, et fructus vester maneat.'

JOAN. XV.

SECOND EDITION, REVISED.

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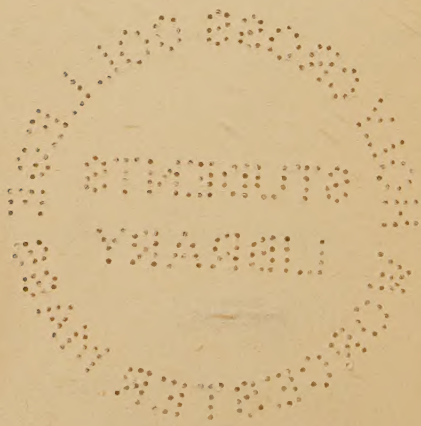

Dedicated

REVERENTLY AND AFFECTIONATELY

TO THE MEMORY OF

JOHN BUTT

SOMETIME BISHOP OF SOUTHWARK

TO WHOM THE AUTHOR OWES

MUCH THAT HIS MEMORY CHERISHES

MORE THAN HIS LIPS CAN TELL

PREFACE

TO

THE SECOND EDITION

My sincere thanks are due to the many friends who have helped the circulation of this little book by giving a general approval to its contents. But most of all I desire to express gratitude to my brethren, the rank and file of the Mission Clergy, for it is to them chiefly that this venture has owed its success. Superiors have done something ; the reviewers have done more ; the readers have done most. The priests who have bought the book, and, liking it, have told others about it over the dinner-table or at a conference ; the older clergy who have read in it some passage which gives voice to their own experience ; the younger priests who may have found help in some of its counsels ; these are the men who have rendered it the greatest service of all. Through them it has come to pass that in a few months there has been sold an edition of fifteen hundred copies of a book which by its title and subject-matter appeals to a very limited public. During these months I

have made a host of friends at home and abroad; priests have written to me whose names are new to me, whose faces I may never see. Like ships that pass in the night, for one brief moment my life and theirs have touched and each of us has gone on our way rejoicing, the richer in the sympathy of a new-found friend.

I venture to claim that I have enough common-sense to avail myself of criticism. Long ago it was said to me: 'Invite the knife if you would be strong and useful; fret at criticism, and waste a life-time.' Accordingly, I have taken care to avail myself of the remarks of my critics. The whole book has been revised; two or three paragraphs which met with general disapproval have been removed; and at the end of the chapter on Zeal some pages have been added dealing with the life of the lonely priest on the country mission. To all who are interested in the problems discussed, I commend my book in the words of old Horace to Numicius:

> Vive, vale: si quid novisti rectius istis,
> Candidus imperti; si non, his utere mecum.

St. George's Cathedral, Southwark:
In festo Pentecostes. MCMIV.

PREFACE

TO

THE FIRST EDITION

Two years ago his Lordship the Bishop of Southwark laid on me the duty and the honour of giving the retreat to those preparing for Sacred Orders at the Diocesan Seminary; last winter his kind offer of a journey to India afforded me the unlooked for leisure to prepare these notes for publication. Though new in form, the work is not new in conception. Much of it has been waiting for this opportunity more years than I care to remember; and, in substance at least, all of it will pass Horace's test:

> Si quid tamen olim
> Scripseris, in Metii descendat judicis aures,
> Et patris, et nostras, nonumque prematur in annum,
> Membranis intus positis.

My 'Metius judex' has been the kindliest of censors, and if my 'Father' could do no more than say 'imprimatur,' it was with him want of power rather than want of will, for to the end I had reason

to hope that his Eminence would be able to give a little word of godspeed to my book.

I have not been content with an *imprimatur* and an official *nihil obstat*. It needs some courage to put down in plain unvarnished words the obstacles which may confront the new priest as well as the opportunities given into his hands. If my attempt is to be of service, dangers as well as helps must have their place. I have not hidden from myself the possible risks inherent in such a task. While refusing to ignore their existence, it has been my endeavour to dwell as little as may be on the perils of the priest's life. In treading this delicate path I have had the wise guidance of two friends who have counselled me at every stage. To the Rev. T. B. Scannell, D.D., and the Right Reverend Monsignor Canon Connelly I owe grateful acknowledgment. Without their unstinted help I should never have dared to put forth a volume which touched on such subjects. Having mentioned their names, it is incumbent on me to point out that they are no more responsible for my misdeeds than is the *Censor deputatus*. Crudities of style, faults of manner as well as defects in matter, are mine alone. Were it not for these friends, the critic would have found many more shortcomings.

My desire is to give the fruits of the experience which I have gathered during nearly twenty-seven years of parochial work. Taking the ordinary life of

a priest on the mission, I venture to address myself to my younger brethren in the hope that my words may be of service to them. My aim is to give them a helping hand to order aright this life which is not free from danger, to accomplish work which is not without difficulty.

> The lyfe so short, the craft so long to lerne,
> Th' assay so hard, so sharp the conquering.

My subject falls naturally into two parts. First comes the priest's personal life, the formation of his character by the priestly spirit. Then come the chapters which are concerned with his every-day work. The titles of these show how far I have tried to include all the duties and offices which fall to the priest on the mission at the present time.

I have been unable, even if willing, to abandon the easier style and more familiar form of address which belong to the spoken word as compared with the written book. For close on thirty years it has been my weekly task to write my sermon almost in full. I tried, in middle life for the first time, to acquire an author's style. I failed. In my trouble I wrote to a friend for comfort and advice. In due time came a card with two quotations and no word more. 'He that would write in the grand style must first possess a grand soul' (Goethe) was the first. And the second was from Pascal, 'Quand on voit le style naturel, on

est tout étonné et ravi; car on s'attendait de voir un auteur, et on trouve un homme.'

In the writing, my task has brought me an unlooked for blessing. A man cannot pass years in thinking of his priesthood and its opportunities without some profit to himself; he cannot spend months in trying to set down in black and white the lessons of his life, to crystallise his wandering thoughts into words, without gaining something in definiteness and self-knowledge. He knows now, as he never knew before, the secret of his own shortcomings. The vision of the mission-priest which he has been striving to paint feature by feature has spoken at last, and it has solved the riddle of his own imperfect life.

Had I known what labour was before me I should have shrunk away in cowardice crying, '*A, A, A, Domine Deus, ecce nescio loqui, quia puer ego sum*' (Jer. i. 6). But had I known too what joy this toil of mine could bring, how it would lift my soul above the fretting details of each day and give a larger meaning to my life, I should have come back to pour out myself before the face of God in humble, persevering prayer that would not be denied, even as Elias prayed upon Carmel, 'casting himself down upon the earth and putting his face between his knees' (3 Kings, xviii. 42).

St. George's Cathedral, Southwark:
In festo Nativ. B.V.M. MCMIII.

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THE PRIEST:

HIS CHARACTER AND WORK

PART I

THE PRIEST'S CHARACTER

I

THE MAKING OF THE PRIEST

Et vocavit Dominus Samuel. Qui respondens ait: Ecce ego.— 1 Reg. iii. 4.

FEW persons outside the ranks of the clergy have an intelligent knowledge of the making of a priest. One man would tell you that we are flung into the career at a tender age before we possess either the knowledge or the judgement required for choosing a state of life. Another would add to this that while we are caught young we are kept in ignorance of the world around and its doings during the time of our preparation. And there is the man who belongs to the class at which Newman pokes fun in his lecture on 'Prejudice': '"*Another* young priest:" he thinks we are born priests; "priest" is a sort of race, or animal, or production, as oxen

or sheep may be, and there are young priests and old priests, and black priests and white priests, and perhaps men priests and women priests' ('Present Position of Catholics,' p. 257). Friends, too, will sometimes ask us how it is that we became priests; what was it that led us to adopt this calling in preference to others. To answer some such questions as these is the purpose of this opening chapter.

Let us go back in memory to the days of our childhood. Let us endeavour to note the various stages in our career, to trace the footprints in the sands of time and to mark how we have been led by the hand of God. To most of us the thought of our young days brings before us the picture of a good Catholic home and the example of Christian family life: a father with a great love truly, but also with a strongly marked sense of duty; a gentle mother who prayed much and talked little, who even in those far-off days cherished a secret hope that there would be given to her house and home a priest of the Most High God. The clergy were always welcome in that quiet home, and when they came we were encouraged to make friends with them. At our mother's knee we learnt our baby prayers, and when we grew older our father took us in hand. He would teach us to serve Mass, and many a stumble we made over the unfamiliar Latin words, even after he had taught us their sense and their sound. Then slowly, almost unconsciously, began to grow within us the thought that one day we too might stand at the altar. As the young Samuel was taken to the Temple so our

Anna took us to the House of God. Around the church she led us. She bade us adore Jesus Christ truly present in His earthly home. She showed us the crucifix, and made the Stations themselves tell us the story of the Way of the Cross ; she taught us to pray to the Virgin Mother for purity and for faith. On Sundays that silent father turned over for us the pages of our prayer-book and bade us watch the ceremonies, that we might learn from them the Church's teaching on the sacrifice of the Mass. These things were not left to others to show us ; priest and teacher had their place assuredly in our religious development, but father and mother came first. No one could take their place, none could adequately fulfil their task.

Then came schooldays, the beginning of a new set of influences upon our character, a fresh impress on our life. Scenes come crowding back upon us as we conjure up the vision of those past years. *Orbilius plagosus* from the days of Horace ; lessons and games, masters and boys, holidays and retreats, the daily Mass, and the frequent communion, our first struggles, too, and our childish fallings and risings. What was the strongest influence at that time ; where do we find the most abiding recollection ? We go back to our first school. The playgrounds are there : smaller they seem to us than of yore. The study hall, too, with perhaps some memories of prizes as we look at the roll of honour on the wall : something attempted, something done. But these are dead things compared with the recollection of some of those who taught

us. Eight years or more we spent at school, and there stand out in the panorama two or three men whose names mark stages in our student life. This one, a steady plodder, set himself to teach us our ignorance, and to make us accurate and painstaking; this other, young, brilliant, enthusiastic, gave us a love of books rather than of prizes, of the process rather than of the result; while our gentle, patient confessor endeavoured to lift us beyond the ken of earthly things to the eternal vision beyond. But the strongest and most lasting of all influences is the chapel and its liturgy. That, at least, is still with us, ever lovely and ever new. The Church's feasts and fasts, her seasons and her services, her May devotions and November prayers—these were born in our hearts here and are with us still. There at the altar we made our communions, and there at ordination we gave our young lives to God.

And our holidays had their influence, and rightly so. We were to be in the world, though not of the world, and in the world our lines would be cast until the judgement. The world grew very fair as we looked with boyish delight upon it in the new freedom of holiday life. Companions of younger days we met again, and their charm was a snare to us. What did we know of the world's failures and of Dead Sea apples? 'All these will I give thee if thou wilt fall down and adore' rang in our ears. Temptation came to teach us, to winnow the chaff from the wheat, and the first test of our young life had our very soul in its grip. When the holidays were over we returned to school,

but with the scars of the conflict still red and sore. In very truth victory was not yet ours. The fact that we had gone back to school meant little more than that we had beaten off the first attack. There would be some rough tussles yet. Things had changed at school, or we were other boys. In our hours of study we found ourselves looking at the page of Greek indeed, but gazing vacantly, for over the book there floated fresh, young faces that took possession of our minds; our memory was busy with the sweetness of past days, our imagination with the future. We grew listless in our work, arid in our prayers. Emulation no longer stirred us, ambition was a dead thing. To strive for others seemed a dull unmeaning task; it would tax all the energy we possessed to save our own souls. We lay to and drifted. Masters and boys alike marked the change. Our class-fellows rallied us, and teachers and prefects found fault with us. There was no doubt about it; since our return we had become unsatisfactory all round. It was not so much the presence of actual evil as the absence of actual good. The first crisis in our life was full upon us. Others would come with added years; how we should meet them would depend much upon our grit and staying power now. Our confessor saw the change. He knew the symptoms well; it was not the first time that a sick soul lay bare before him. God was speaking to us as he spoke to Job out of the whirlwind—'Gird up thy loins like a man' (Job xl.)—and we were resenting it in every fibre of our being. 'Let the day perish wherein

I was born,' we were ready to cry, 'Why did I not die in the womb? Wherefore is light given to him that is in misery and life unto the bitter soul?' (Job iii.). If this be the life you offer me, it must go. It is too hard for flesh and blood. Other ways there are, high and honourable, in which we can save our souls, but here we are stifled, we cannot breathe. The world was beckoning to us, day-dreams of a future such as comes to other men danced before our eyes. These bright things—our God made them—were they not for us, too?

What counsel was given to us by that wise and patient confessor? Did he fetter us with chains, did he promise us the wrath of God if we fell out of the ranks? They who would think so know little of the spirit of the Catholic Church. Of every two boys who begin one is taken and the other is left; not more than half of those who come to try their vocation persevere to the priesthood. Our confessor would not hold us against our will, no, not a day. He would not be responsible to God for our possible failure hereafter as priests. 'You are free to go,' he says to us gently; 'no vow binds you. Better go now than fail later and end as a fallen priest.' But are we ready to go, we ask ourselves. Are the visions of our childhood, our hopes and prayers, to shrivel up and wither away like flowers at the first touch of frost? He offers us our freedom; are we quite ready to accept it? Humbly, and with faltering lips, we ask him now for guidance and ghostly counsel, and he gives us both. 'The deci-

sion,' he says, 'must be yours, yours alone, not mine. It is you, not I, who must bear the burden. My advice is very simple. Rest a while and take time to consider. The time for your annual retreat will soon be at hand. Till then, keep your rule, say your prayers, and decide nothing. When the time of retreat comes round you will have leisure and every opportunity of threshing out the matter in the sight of God. Leave your decision until then. Meanwhile you are free, free as air to go or to stay, but let your action rest on reason, not on impulse.'

Our mother's keen eye had noted the change, but nothing could she do but watch and pray. Even that loving mother dare not come between our soul and God. We must be free to decide, free even to our own undoing.

The time of retreat arrived, and there, in the presence of God, cold reason, illumined by faith, decided our future. The burden which the priesthood entails was not hidden from us, neither was its glory obscured. Both sides were put fairly and truthfully, and we and no man else made the decision. At the end of the spiritual exercises came the parting of the ways. Some left to seek in the smiling valleys an honourable and God-fearing life; others cried 'Excelsior!' and, greatly daring, hoped that by God's grace they could live in the rarer atmosphere of the holy mountains, the stepping stones to God. We were of those who stayed. This crisis had passed and our eighteenth or nineteenth birthday found us still within the college walls.

But it might not have been so. The first reason why we go to an ecclesiastical seminary is to find out whether God is really calling us to the priesthood or to the life of a good layman in the world. A vocation is more than a desire to serve God, much more than a liking or an attraction. There was a young man in the Gospel who came to Jesus running, leaping, casting himself at his Lord's feet and crying: 'Good Master, what must I do to possess eternal life?' He had a real desire for higher things, but who would venture to decide that such a one had a vocation? The test of self-sacrifice was applied, and he failed. 'Well, go sell what thou hast and give to the poor,' and the young man went away sorrowful. *Nec quisquam sumit sibi honorem, sed qui vocatur a Deo tanquam Aaron* (Heb. v. 4). Lads of naturally good dispositions may have such an attraction without any real vocation, and it is the first purpose of our training to distinguish between the two classes of boys. *Non vos me elegistis sed ego elegi vos* (Joan. xv. 16).

We had now finished our general education, and the next stage was to specialise for our particular profession. The Council of Trent (1545–63) made a radical and far-reaching change in the education of the secular priesthood, and, in accordance with the law of that Council, we must go to an ecclesiastical seminary for the prosecution of these professional studies. Until the reform of the Council of Trent the secular clergy received their theological education as well as their earlier training at one or other of the universities in Christendom. In the

earlier centuries almost all the learned were ecclesiastics, but with the revival of letters laymen flocked to the great mediaeval universities. The Council of Florence (1438) brought a large number of Greek learned men to Europe, and the fall of Constantinople in 1453 scattered Eastern scholars and classical literature over the face of the Western world, giving an immense impulse to profane studies. One result was that on the Continent the universities ceased to be satisfactory places for the training of the clergy. In England, thanks to William of Wykeham, and his foresight in founding Winchester (1393) and New College, Oxford, these difficulties did not arise to the same extent. In the magnificent foundation of Christ Church, Oxford, Wolsey adopted the same wise policy as William of Wykeham, and had England remained in the unity of the Catholic Church, the legislation of Trent concerning the establishment of seminaries might not have been needed in this country.

In the seminary we were to spend some four or five years, and our entrance there marked a new stage in our development. Hitherto our education had been concerned with the studies that are required for every profession. Now we were to begin the special preparation necessary for our work as priests. During these years our studies would embrace a course of sacred theology, dogmatic and moral, lectures on holy Scripture and on canon law, as well as a portion at least of the history of the Church.

Even if much of what we studied was somewhat

beyond our grasp, yet the tone and atmosphere of the house were calculated to bring us in close touch with the realities of our new life. The tonsure and the different steps of ordination, the occasional return to us of our fellow-students who had been ordained and were actually on the mission, gave a seriousness to our lives and a strenuousness to our work quite new to us. The act of initiation into the ministry when we solemnly chose the 'Lord for the portion of our inheritance and our cup' was the first formal reception of us by the hierarchy of the Church, and to all of us brought heart searchings about the past and resolves for the future. Then came another crisis in our lives. Before we received the power and authority of the priesthood we were obliged to give proof that we were strong enough, with the help of God's grace, to bear its burdens. Before the priesthood comes the diaconate; a year before the diaconate comes the subdiaconate. If we take that step we bend our necks to the yoke of the priesthood without its rewards. Henceforth the obligations of perpetual celibacy and of the daily recitation of the divine office will become our lot even if we never reach the priesthood. As we stand before the Bishop at the ordination service he addresses us, giving to us a final warning: 'Dearly beloved sons who are now to be promoted to the sacred order of the subdiaconate, you must again and again consider attentively what a burden you this day aspire to of your own free choice. As yet, you are free, and it is lawful for you, at your will, to pass over to

worldly pursuits; but if you take this order, it will no longer be lawful for you to withdraw from your purpose, but you will be permanently bound to the service of God, whom to serve is to reign; with His help you will have to observe continency and to remain always devoted to the ministry of the Church. Wherefore while there is yet time, think upon it, and if you still wish to abide by your holy resolve, in the name of the Lord, come hither.' We were now of full age, and if we were not to become priests it was of supreme importance to betake ourselves to earthly employments. Our earlier crisis helped us here. We knew better how to look the matter in the face, and since our superior had never hidden, but had always kept before us for years, the importance of the decision we were to make, it was not so perplexing to make up our minds. The decision had to be made one way or the other, but our long training had, at any rate, made a definite and final decision possible to us.

Before we were allowed to receive orders we had to make a retreat. During each of the four or five years of our preparation we had to spend ten days in solitude and prayer, waiting humbly on the voice of God. *Ducam eam in solitudinem, et loquar ad cor ejus* (Osee ii. 14). We must look back on these retreats, for they were truly landmarks in our lives. For ten days we would be dead to this world, as dead as man can be this side of the grave. We would suspend our studies, we would cut off all intercourse with others, we would have neither father nor mother, neither friend nor foe. We

would stand in spirit before the judgement seat alone with God. In the fierce light of that vision of God our make-beliefs would shrivel up, the shell of our self-love would crumble away. They would leave the soul empty and naked, alone with God. During those days only two beings would exist for me—God and my soul. Down to the bed-rock of my human responsibility I would go, and there I would weigh and measure up the extent of my obligations. The daily examination of my conscience, the weekly confession of my sins for past years have made known to me the weak places in my soul. In the light of that knowledge I would look into the future. Its dangers I would weigh, its perils I would reckon up, its graces and safeguards I would count, and nothing else. Pleasure, comfort, riches, poverty, hardship would have no place in my reckoning. My soul alone with God! What is His will, what would He have me do, what should I wish to have done when I stand at last at my judgement? Ten days of this retreat, and then at the end: *In capite libri scriptum est de me ut faciam, Deus, voluntatem tuam. . . . Tunc dixi, Ecce venio* (Heb. x. 7–9).

At last comes the morning of ordination. *Scis illum dignum esse?* the bishop asks, and my superior replies: *Quantum humana fragilitas nosse sinit, et scio et testificor ipsum dignum esse ad hujus onus officii.* While I lie prostrate on the ground the litanies of the saints are sung, the bishop invokes a triple blessing upon me; then I am clothed with the garments of joy, the sacred vestments of my office; my hands are anointed with holy oil;

missal and chalice are given into my keeping; I receive power to offer Mass for the living and the dead, and the commission to forgive men their sins in the name of God. *Jam non dicam vos servos sed amicos meos.* My years of preparation have come to an end; I stand in the sight of angels and of men a priest for ever, according to the order of Melchisedec.

II

RULE OF LIFE

Omnia honeste et secundum ordinem fiant.—1 Cor. xiv. 40.

EVERY man when he leaves the seminary intends to do his best to save souls, his own especially. He oftentimes even cherishes a secret belief that now that he is come, the work of the conversion of England will really begin. In the present age men do not become priests for a fat living or an easy life. Time was when men took orders as a profession; time was when it was a *carrière* leading to wealth and power.

In the Memoirs of Cardinal de Retz we have an account of the resolutions he made before his consecration. For nearly a century the Archbishopric of Paris had been held by some member of his family. After the death of Louis XIII., Anne of Austria named him Coadjutor to his uncle, with right to succession to the Archbishopric of Paris (1643). In his 'Mémoires' he gives the following account of himself and his retreat in preparation for his ordination[1]: 'Comme j'étois obligé de prendre les ordres, je fis une retraite à

[1] *Mémoires du Cardinal de Retz* (seconde partie). *Œuvres du Cardinal de Retz* (Hachette, 1870).

Saint-Lazare, où je donnai à l'extérieur toutes les apparences ordinaires. L'occupation de mon intérieur fut une grande et profonde réflexion sur la manière que je devois prendre pour ma conduite. Elle étoit très-difficile. Je trouvois l'archevêché de Paris dégradé, à l'égard du monde, par les bassesses de mon oncle, et désolé, à l'égard de Dieu, par sa négligence et par son incapacité. Je prévoyois des oppositions infinies à son rétablissement ; et je n'étois pas si aveuglé, que je ne connusse que la plus grande et la plus insurmontable étoit dans moi-même. Je n'ignorois pas de quelle nécessité est la règle des mœurs à un évêque. Je sentois que le désordre scandaleux de ceux de mon oncle me l'imposoit encore plus étroite et plus indispensable qu'aux autres ; et je sentois, en même temps, que je n'en étois pas capable, et que tous les obstacles de conscience et de gloire que j'opposerois au dérèglement ne seroient que des digues fort mal assurées. Je pris, après six jours de réflexion, le parti *de faire le mal par dessein, ce qui est sans comparaison le plus criminel* [1] devant Dieu, mais ce qui est sans doute le plus sage devant le monde : et parce qu'en le faisant ainsi l'on y met toujours des préalables, qui en couvrent une partie ; et parce que l'on évite, par ce moyen, le plus dangereux ridicule qui se puisse rencontrer dans notre profession, qui est celui de mêler à contre-temps le péché dans la dévotion. Voilà la sainte disposition avec laquelle je sortis de Saint-Lazare. Elle ne fut pourtant pas de tout point mauvaise ; car je pris une ferme résolution

[1] Ce passage est souligné dans le manuscrit original.

de remplir exactement tous les devoirs de ma profession, et d'être aussi homme de bien pour le salut des autres, que je pourrois être méchant pour moi-même.' More than that he could not undertake. Let us judge mercifully. We have no such temptation standing in our path. When we become priests we mean at least to do our best to fulfil the obligations of our state. And yet look six months later, six years later, sixteen years later, and see how the men have changed: '*Tempora mutantur, nos et mutamur in illis.*' All were ordained on the same day, all filled with the same hopes, strong in the same desires, all determined to be good stewards in the vineyard of the Lord. It is not chance or accident that has wrought such a wide difference amongst them. They have all had the same sacraments, practically all have had the same helps. It depends, under God, upon themselves.

If I am to advise you let me begin by taking stock of your position. You are ordained; your seminary life has come to an end; you are appointed to a mission. The bell that called you to each duty will no longer ring in your ears, the eye of your superior is no longer on you, the gentle word of warning is no longer spoken. You are a free man henceforth, free even to your own undoing. 'Lord of himself,' says Byron, 'that heritage of woe!' Yet without this freedom, without the risk which it entails, you would never grow to your full spiritual height. Count it not a misery, as Byron did, but reckon it a blessing, for without it you would never rise to that sense of responsibility

which is one of the conditions of all truly great work.

When I began work on the mission, one of the first thoughts that struck me was the helplessness of my Bishop in all that referred to my priestly life; how little he could do to make or mar it.[1] True, he was able to make rules and publish ordinances, and true it would be that if I broke them he could punish me; but how little he could do, say, during the first year or two to make me a good priest or to save me from becoming a bad one. He was far off, he could not see, and if he could, if even I was living in his own house, he could not help me to my meditation or my confession or my office; nay, he could hardly keep me to the outward observance of my state of

[1] Here I am reminded by a priest whose apostolic life has claims on my deep reverence that I seem to ignore the duty of the Bishop to look to the sanctification of his ordained priests as well as of his seminarists. Let me define this duty in the words of the late Cardinal Vaughan: 'The distinctive work of the Episcopate is to produce and multiply a holy Priesthood. . . . The Bishop has no more important and vital work than this. He bears the Office and the responsibility of Paternity. He is a debtor to Christ, for Whom he acts, and he is a debtor to the sacerdotal sons whom he has begotten in the Sacrament of Order. A father may place his children in the hands of tutors, but he does not thereby divest himself of responsibility for their training. The Bishop bears the responsibility of a father. Circumstances intervene to determine the extent and weight of influence that a Bishop will exercise over his sons. Each Bishop will account to God for his own conduct, and for such opportunities as have come to his hand. I am under a grave obligation to the priests whom I have ordained during the last thirty years. . . . The obligation is to give them the best assistance I can to become Apostolic men.' It was to continue to fulfil this obligation that his Eminence wrote 'The Young Priest,' from which my quotation comes (pp. 1–2). *Defunctus adhuc loquitur.*

life. He could degrade me when I had become a bad priest, as he could reward me if I had become a good one, but how little could he or anybody else do in the making of one or the other. Then my rector, what could he do? One thing, one only. He could set me good example, and he did. For rector I had one of the gentlest, kindliest, holiest of priests I ever met. His example I had, yes—the example of a true priestly life, but what more? He could find fault if I did amiss in my work or neglected my duties. But could he hold me when I was slipping, could he lift me before I fell? Could he tell me that the salt was slowly losing its savour, that meditation was a forgotten thing and my office a task of routine, that my sick calls were a burden to myself, and my preaching a burden to others? Frankly he could not, nor would I stand it if he did. Then my confessor. He could do something doubtless if he would and if I gave him a fair opening, but how often do we find a confessor who will speak out to us, and how often do we give such a one a chance? *Quis est hic et laudabimus eum?* Priests' confessors are usually like the ghosts of our childhood. They cannot speak until they are spoken to. No. Let us realise that we have left the seminary and its helps behind. It has done its best to prepare us for this time; now and henceforth we depend, under God, upon ourselves, and thereby we stand or fall.

When I was priest at Chatham I was invited to the launch of a great battleship, the 'Barfleur.' At a given moment the electric button was touched;

the stays and shores which held it up fell away, and the vast hull glided slowly and steadily before our eyes into the great waters beyond. Henceforth it was beyond the help of stays and shores ; it would fight through storms and tempests, dark nights, and unfathomed seas, depending for its safety on its own stability alone. So will be the life of the young priest from the day he leaves the seminary until the end comes. When a new man comes to me fresh from ordination, my inclination is to speak to him somewhat in this fashion. 'You have no rules here except such as you make for yourself. For ten or twelve years you have been living under rules made by others and imposed upon you for your good. These rules have done their best for you, and now they are come to an end. Any rules you want now you must make for yourself. You are free to go to heaven or hell, your future depends on yourself. You will have certain duties to perform. I do not count them as rules, they are rather of the nature of a bilateral contract, *do ut des*. The Bishop sends you here as assistant priest to fulfil certain duties. He bids me in return support you and pay your modest salary. These duties have to be done, rules or no rules. What rules you need and what rules you will keep are those which will grow up in your heart in times of meditation and prayer ; those are your rules, and they must be made by yourself if they are to be kept by you.'

Depending on ourselves, then, we must have some rule of life, or, if not precisely that, we must at least lay down the broad lines on which our

life and its work are to be traced. First, then, there is need of method, as in every work which is to be done well and in a workmanlike manner. The Pastoral Epistles are full of this thought. '*Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed*' (2 Tim. ii. 15). '*Be thou vigilant, labour in all things; do the work of an evangelist, fulfil thy ministry*' (2 Tim. iv. 5). '*Labour as a good soldier of Christ*' (2 Tim. ii. 3). The need of method and rule in our work comes home to us in a striking way when we reflect that there is no profession or calling in life in which the work can be got through in a slovenly and negligent manner more easily than in ours. I go into chambers. The lawyer's desk is strewn with papers, and his 'Leading Cases' are well thumbed. His reputation, his future, the seat on the bench depend upon his daily toil. The doctor has his sick calls, and woe betide his practice if he neglects them. The shopkeeper is at his business all day long waiting for customers until the shutters are put up. If we waited like that in our confessionals, men would cry out that we were saints. The men that work at night, too, the captain on board ship and the rest—these men know what work means. They do not grumble: it is their living. It comes in the day's work, as they say. I know of no walk in life where a man can do less if he chooses than in the priesthood, and yet be sure of the necessaries. One reason seems to be this. Public opinion, which is always a strong motive power, is very ill-informed about the extent of our duties. The ideals of the

average man are entirely different from ours. See, for instance, how easily a man may get a reputation for zeal in an institution, or in a town, when he himself would say of his work with St. Paul, '*I count it all for nothing.*' Then, again, remember oftentimes people do not want us; we want them. The drunkard will not complain of us because we leave him alone, nor will the keeper of a bad house cry out that we are slothful shepherds if we make no effort to hinder his work. On the other hand, turn over the pages of Holy Writ:

'*I passed by the field of the slothful man and by the vineyard of the foolish man: and behold it was all filled with nettles, and thorns had covered the face thereof, and the stone wall was broken down. Which when I had seen, I laid up in my heart, and by the example I received instruction. Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest: and poverty shall come upon thee as a runner and beggary as an armed man*' (Prov. xxiv. 30).

And read again in Ezechiel:

'*Thus said the Lord God: Woe to the shepherds of Israel that feed themselves: should not the flocks be fed by the shepherds? You ate the milk and you clothed yourself with the wool and you killed that which was fat: but my flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed: that which was broken you have not bound up and that which was driven away, you have not brought (back) again neither have you sought that which was lost. But you ruled over them*

with rigour and with a high hand ; and my sheep were scattered because there was no shepherd and they became the prey of all the beasts of the field. . . . Therefore ye shepherds hear the word of the Lord : As I live, saith the Lord, forasmuch as my flocks have been made a spoil and my sheep are become a prey . . . because there is no shepherd . . . behold I myself come upon the shepherds, and I will require my flocks at their hands ' (Ezechiel xxxiv).

And again, under another metaphor :

' *If the watchman see the sword coming and sound not the trumpet : and the people look not to themselves and the sword come and cut off a soul from among them, he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman* ' (Ezechiel xxxiii).

If, then, he is to do good work, the young priest needs method, and that implies that he should lay down at least the broad lines on which his life is to be planned. If he thinks of making a rule of life, there are certain principles which ought to be borne in mind. His rules ought not to be many : a few rules for his guidance, embracing the main duties of his state. Further, he will err if he makes his rule too detailed ; it ought to be large and roomy, leaving, that is, a good deal of time that is not precisely covered by rule so that he may find place for new duties and the fresh openings which always present themselves to a man full of the spirit of his state. Again, he will not waste his time making rules to be punctual at his public services or at his meals. These things he takes for

granted. They come in his bond ; there is no question of will or wont in them. To say the least, he is as much bound as any other servant of the public to be punctual. He has no more right than a judge or a railway-guard to keep people waiting for his convenience or his pleasure. Further, we may take it for granted that his instinct of consideration for his servants as well as of courtesy towards his brother priests will make him punctual at his meals and home in good time at night (*sub nocte maturius*). At the same time a priest's servants must understand clearly that his duties come before their convenience, and that in cases of necessity they must be prepared for any discomfort to enable him to fulfil his obligations to the sick or his duties as a priest. It will be well in making our few rules to take a high standard, and for this reason. The standard will represent to us our high-water mark ; we shall never get above it, and I might almost say that we shall never live continuously at its level. Hence, the higher our aim, within reason, the higher the level we are likely to attain. Lastly, it is easy enough to make rules. They look charming on paper. Our business is to keep them, and the best method I know of attaining that result is to make them a large part of our weekly examination of conscience in preparation for confession.

The first great division of the day concerns our hour of rising and going to bed. The hour at which we ought to rise will depend chiefly on the hour of our Mass ; the hour at which practically we can rise will depend on the hour of going to bed. There-

fore, our resolution to go to bed in good time is quite as important as our determination to get up in good time. My experience is that of the two it is harder to go to bed in good time than it is to rise in good time, though each is hard enough, and to do both well means to begin and end the day with a solid act of mortification. We ought to aim at getting seven hours' sleep each night, and rather more than less in the earlier years of our life on the mission. If we put our fixed time for rising at a little more than an hour before the time for saying Mass, we can settle definitely the proper time for going to bed. Our aim ought to be to get a good half hour before our Mass for our meditation, and preparation for Mass. We ought to complete our toilet, shaving, bath, and the rest, before we say Mass. It is slovenly to do otherwise, and it is a real waste of valuable time to be obliged to go back to our bedroom to shave after our breakfast. I remember Bishop Danell once saying of a priest in his diocese: 'I have great respect for that man. He gets up at six and shaves before he leaves his bedroom.' It is a small matter, but life is made up of such small things.

Now I am going to ask for a big thing. The priest on the mission, especially if he is on a town mission, is at everyone's beck and call as soon as his breakfast is over. After that he can hardly call any time his own. Letters have come, schools have their claims, sick calls, the fresh duties which each day brings, all insist on his attention and care. I want you to put Almighty God in the first place

and your own salvation. I venture to ask you to aim at getting two hours before your breakfast for Almighty God and the sanctification of your own life. Your meditation and your Mass will need one hour. I ask you to give another to your thanksgiving and your divine office, and to go to breakfast a free man, *ad omne opus bonum instructus*. As I have said, this is a big thing to ask. Remember what I said earlier about the need of a high standard rather than a medium level. Take this as your standard : aim at giving to God and your own soul two hours before breakfast, and you will generally succeed in giving at any rate an hour and a half. But I am not quite content yet. If you think of it, you will agree with me that most of us say too many of our prayers in our rooms (or, shall I say, in tramcars), and too few of them in the church, in presence of the Blessed Sacrament. To leave our room and go to the church costs a little, but it is worth the trouble, and the habit is soon formed. Prayer at the best is always a difficult task to get through even moderately well. Our surroundings at the time of prayer have a good deal to do with our recollection or our distractions. If when he gets up the priest goes to his sitting-room to make his meditation before his Mass, the easy chair may be comfortable, but the room is untidy as he left it when he went to bed. Still more real is this objection if he has only the one room in which he has slept. In either case he is sure to find twenty things which want doing before he begins his meditation or his prayer.

Let me plead for the habit of using the church as our pious lay-folk do. The church is not merely the priest's workshop, where he gives the sacraments and preaches to others, it is his own home, his sanctuary, and he is the appointed guardian of this dwelling-place of God with men. Here at least the surroundings will help his prayer, not mar it, and the sacramental presence of his God will tend to warm his heart and to lift his first thoughts above the teasing distractions of his daily life. It is chiefly a question of habit. Some good priests I have met to whom it seems hardly ever to occur to go into the church except to minister to others. When they have to say Mass or hear a confession or give the evening service they go, but hardly ever at any other time. God forbid that I should condemn them. I can call to mind sterling good priests who always said all their prayers (and they were many) in their rooms. Nevertheless, the practice I commend is the better. I ask you to aim at making your meditation and thanksgiving in the church, as well as your daily visit, from the beginning of your mission life, forming the habit of using the church rather than your own room for your own sanctification and piety. Your prayers will be easier to say and more fruitful, and it may well be that your people will be edified when they see you preaching by your daily practice what you put before them with all unction in the pulpit and the confessional.

You are now a free man, as far as your formal prayers go, until the evening. Then

will come your Matins and Lauds, your Rosary, the evening service, or your visit to the Blessed Sacrament. There is no particular advantage in making these pious practices the latest events of the day. Choose the time that falls in best with your work. In a busy parish the later hours from eight till ten or eleven on many nights will be filled up with confessions, confraternities, instructing converts, not to speak of clubs and boys' brigades. I knew one dignitary of the Church whose custom it was to go through his evening pieties after the six o'clock post had gone, and before his supper at eight. After breakfast, a priest, especially in his first years when the good or bad habits of a lifetime are formed, has usually a couple of hours before he is wanted in institutions, or the schools, or the sick-room. In his earlier years he has few letters and fewer ties. On the other hand, the daily paper and his new-born freedom have strong attractions. Careful observation of others as well as experience of myself leads me to think that the two hours after breakfast are the hours most easily frittered away, if not entirely wasted. Yet those are precisely the hours when a man is at his best and freshest for reading or writing, the hours in which the mind will absorb and assimilate most easily any intellectual food that one can give it. Let him note in school time-tables how the stiffest work comes first in the day: in the seminary the lecture in dogmatic theology; in the elementary school the arithmetic lesson. Let him make the best use he can of that time and leave the news-

paper in the dining-room. It will be fresh to him after his lunch or dinner, when he has earned some right to rest. What I ask is that he should not begin his day's work by resting. It is quite true that later on his increased correspondence, the ties which grow with living in the same place for years, the care of his household and the rest, may claim much of the early part of the day. My point is that when these things come he will have already formed in his young days the habit of industry after breakfast instead of idleness, and we have Scripture warrant for hoping that when he is old he will not depart from it.

Let me now, on the threshold of the day when our active work for others begins, anticipate a difficulty which will surely arise. It is soon brought home to us that we have not time for a tithe of the things that want doing. In consequence of this some things must be left undone. Which shall they be? The truth is, we always have time for the thing we really want to do. On the other hand, our tastes are so many, our attractions so various, that no man has time for all. It is chiefly a question of precedence or importance. We have time, or can make time, for what must be done, but not for everything else. A man once told me that he had missed all spiritual reading from his summer holiday (when it came to an end) until the end of the year. At his confessions, and almost every night, he resolved to resume his good practice the next day, and every morning something else came first and there was no second. He was interested

in his other work, and he was anxious to get at it as soon as he could. Once it began he was engrossed in its details until night came. At the end of the year he determined to make this very attraction a lever to force him back to his habit of spiritual reading. He resolved to begin nothing after his breakfast until he had done his spiritual reading. He made this task of spiritual reading a kind of toll which he had to pay before beginning the work he wanted to do, and he found that the spiritual reading usually got itself done, and, needless to say, that other things did not suffer. Then, again, it is only human to begin with the easiest, the most attractive things of the day. That which is harder to tackle, and perhaps the more important, goes into the second place. There is no second place and it is not done. No man has time for all. In making our choice let us remember that we are quite sure to do the easy, the attractive thing. We may take that for granted. Take the hard thing first, set our faces and see it through, and the easy, the attractive thing will get itself done.

Then come our duty to our neighbours, our work out of doors. This will consist in the main in visiting our sick, going the round of our schools, paying our weekly or bi-weekly visit to the institutions in our district, and finally visiting and so getting to know our people in their own homes. These duties, of course, vary in different missions, and of each I shall have to speak in some detail later on. In laying down our rule of life it is enough to consider them in general. They must be carried out with

some method if you are to make the best of the time at your disposal. In some missions it is a useful plan to extract from your pocket-book the engagements already made for the day and put them down on a card, together with the sick calls which need to be attended or the letters which have to be answered before night. This may well be done after breakfast. It will sometimes happen that the head priest will give you letters to answer concerning cases in your district. These you ought to acknowledge at once. Three lines to say that you have received the letter and that the matter will receive the necessary attention will cost you little and will satisfy the person who has taken the trouble to write on your business. Oftentimes you will avoid friction and save yourself subsequent correspondence by a mere acknowledgment sent at once. In nine cases out of ten no further letter will be required. Then, too, when you appeal for help to those who may themselves be hard pressed, do not forget to acknowledge any assistance they may give you, even though you may receive less than you had hoped for.

The card with the day's work set out, or a similar page in your pocket-book, will ensure some method and much work. Incidentally such a card may help your evening examination of conscience, and sometimes will afford matter for your act of contrition at the end of the day. In mission work it is the tortoise, the man who keeps at it, who wins, not the hare who gets through three days' work in one and fritters away the other two. It seems a small amount to ask that a man should

spend two hours in his district each of the five days in the week, leaving out, that is, Saturday and Sunday. It is only two out of the twenty-four hours ; nevertheless it needs something like heroic virtue to carry it on for any length of time. I have never succeeded myself, and of the fifty-two curates whom my Bishops have sent to me I have not had many that succeeded in keeping it up steadily, although nearly all of them have been model priests. The difficulties that beset this work I will discuss later. Aim at two hours a day among your people ; do not be content with less nor aim at more. There are other duties of even greater importance at home.

In our rule of life also will come our weekly confession. Usually a good day for going to confession and for finding one's confessor at home is Friday. The end of the week coupled with the obligation of abstinence tends to keep men at home on that day. To this some will add a day of retreat each month. In several dioceses such a day of retreat at some religious house is arranged for every month. For many years past the Jesuit Fathers at Manresa House, Roehampton, have set aside the second Monday in each month for this purpose, and a number of clergy of Westminster, Southwark, and Portsmouth dioceses take advantage of this arrangement for some quiet thinking and meditation as well as for a leisurely confession. Then will come our annual or biennial retreat at the time and place appointed by the Bishop.

With this we bring to a conclusion our catalogue

of the main things which ought to find a place in our rule of life. Of most of them, of course, we shall have to speak more fully later on. With all these helps, in addition to our long training in the seminary, it would not be wonderful if we became saints before our course was run. And yet how different is the reality from the dream. As students we look forward and begin to count up years and months and days that must pass over our heads before we go forth to our Master's work, and they seem to our young eager eyes milestones on an endless road. After twenty, thirty years of mission life we look back on our student's life, and it has shrunk to its due proportion. Ten, twelve years of preparation. Well, we spent as much as that, it may be, in our first curacy, and since then how much have we lived through! Our young men see visions and our old men dream dreams; but when the visions have paled and the dreams melted away, there remain to those who have tried—the joy of a strenuous life, and the memory of good service done for One Who never forgets. *Confidens hoc ipsum, quia qui cœpit in vobis opus bonum, perficiet usque in diem Christi Jesu* (Phil. i. 6).

III

THE PRIEST AT PRAYER

Hic est fratrum amator et populi Israel; hic est, qui multum orat pro populo, et universa sancta civitate, Jeremias, propheta Dei.— 2 Mach. xv. 14.

LET me come now to the most important and most difficult subject of prayer. It would be easy to fill pages with quotations from approved writers. Let me recommend humbly the little book on Prayer by St. Alphonsus. I will do my best to be as brief as the subject will allow, and as clear as God gives it to me to write, for this chapter has been written many times, and I am by no means satisfied.

If his priesthood is to be to him anything but a lifelong burden, a priest must be a man of prayer. By prayer I mean that raising up of the heart and mind to God which the Catechism speaks of, and not merely the prayer of petition, which is of course one form, and that not the highest, of prayer. As a priest he has to be prepared to spend some three hours a day ordinarily in prayer and spiritual exercises for his own sanctification, as distinguished from his obligations to his people in spiritual things. His Mass with its preparation and

thanksgiving will account for an hour at any rate; his office for about an hour and a quarter; and if we allot the remaining three-quarters of an hour or so to his meditation, his visit to the Blessed Sacrament, his rosary, his nightly examination of conscience and his other little personal pieties, we shall not be far out. Thus the need of being able to pray comes first from the fact that in practice we are called upon to spend some three hours a day in prayer. Secondly, the priest must learn to pray because his work demands that he should live in union with God, that his heart and soul should be lifted to God, that he should see life from God's point of view and be saturated through and through with the love of God, if he is to lift heavenwards dull leaden souls of men. If he has no unction he cannot soften others; if he knows not love he will never move men. Prayer is the meat which will strengthen and quicken that life of his; it is the drink which his soul cries out for, thirsting for God. 'As the hart panteth after the living waters, so my soul panteth after Thee, O God! My soul hath thirsted after the strong, living God. When shall I come and appear before the face of God?' (Ps. xli. 1–3.)

From the need of prayer in our lives we pass naturally to the difficulty of prayer. 'I can keep accounts and run boys' brigades, I can attend committees and work in the schools, but pray I cannot. I kneel down and my thoughts run away; when I have been five minutes at such prayers as I manage to get through, I am as if I had been praying for hours.' Occasionally a man goes farther and says

boldly that he can find no time for prayer. Let me put this last out of court at once. His life is built on wrong lines, utterly, radically wrong. Until he has said his prayers, he has no time for anything else. But for the other, who kneels honestly, but cannot pray: the soul is dead, he says, and the lips are dumb! What of him? This case is so common that it is worth studying. Let us see, in the first place, how far this difficulty in praying is of our own making, and then let us see what God exactly wants from us when He bids us pray.

My proposition is that the difficulty of prayer comes not from us in the first place, but from the nature of prayer itself. Anything that is out of the ordinary is difficult. Ask a labourer to sign his name on a post-office deposit book, or to write down his address. At school he learnt to write, but he has hardly written since. See him seize the pen ruefully, look it up and down, change his holding of it, take ink two or three times, and generally work himself up before he can do this unaccustomed thing. You have taken more out of him than half a day's ploughing would do. If prayer is difficult, it may be because it is something out of the ordinary and not through any fault of ours. It is no easy thing to gird up the powers of soul and body required for prayer. The truth is, the chief difficulty in prayer comes from the fact that prayer is something out of the ordinary, something essentially supernatural, something above the powers of nature, and that therefore we need a continual effort to sustain ourselves in

prayer. For a metaphor, let me say that a man in prayer is a man out of his natural element; it is not natural, it is supernatural for him to pray. Take me out of my element and put me in another element which is not natural, not congenial, and at once what happens? The bare keeping alive or existence which before was an unconscious process becomes in this unnatural or supernatural element a continual struggle, a visible effort. Men, like Mummery and Whymper and Norman Collie, who climb mountains and scale peaks, tell us that after reaching an elevation of 15,000 feet in the Himalayas the simple effort to keep alive is a painful struggle in these altitudes where the air is so rarefied that the ordinary man is practically in a new element. Or take a fish out of the river and throw it on the dry beach. From the days of Tobias the picture is familiar to us. 'It began to pant before his feet.' The poor thing gasps and wriggles and plunges in desperate endeavour to get back into the water. Why? The water is its natural element; the dry land is not: hence its frantic struggle. You do not blame the fish; neither may you blame the man that finds it hard to pray. We are of the earth, earthy; our natural element is dense, as dense as water.

In prayer our business is to lift ourselves right out of this natural element of ours into the upper air, which is the natural element not of this life, but of the next. Do not tell me that the difficulty in prayer comes entirely from ourselves; it comes in the first place from the nature of prayer. To my mind the

wonder is not that we find it difficult to pray, but that we manage to pray at all; not that we do not succeed entirely, but that we succeed so well. Let us clearly understand for our comfort that the real difficulty of prayer comes in the first place from the fact that our lives here are natural, and to pray well we must be supernatural. Our work here is so to spiritualise our lives as to make this rarefied, supernatural atmosphere the natural element of our lives here, as it will be hereafter. And this is precisely what God wants us to do. The more supernatural our daily lives, the nearer we are to God while on earth, the easier will prayer become. Take an illustration. A man gives his heart, his life, his whole being to a woman in honourable love. Is it difficult for him, does it need an effort, to fix his mind on her? When he is by her side, has he any difficulty in finding what to say to her? When he has been talking to her for five minutes does he pull out his watch and begin to ask himself if he may now leave her without seeming wanting in love? The difficulty in prayer comes from itself, its own nature and not from us; as the love of God grows in our soul, the difficulty of prayer melts away even as the snowflakes dissolve in the noonday sun.

So far we have been considering how far this difficulty in praying is of our own making, and I think that the answer I have given ought to give us courage to plod on patiently. I turn now to answer my second question: What is it precisely that God wants from us when we pray? Does He want from us a perfect prayer, or is what He wants from us the

striving and the endeavour to attain such a prayer? In other words, is it the result which He is looking for, or the process? It seems to me that if a perfect prayer was what God wanted, He would not have made me at all; He would have made something else. Consider for a moment. The most perfect prayer which was ever made, the prayer of the highest seraph or a prayer straight from the pure heart of God's dear Mother, what value has it in itself? What value as something compared to Almighty God? Surely none. Whatever value it has comes from the fact that God accepts it. Then it cannot be the prayer itself, the prayer objectively considered, which He wants so much. What He wants is our endeavour, our striving, our struggle, the giving of our free service to Him when we might have kept it back. This is what God values in prayer. If it was the result He looked for, a perfect prayer, He would have built us on different lines. But He made us, poor, frail human things with our limitations and defects. He knows what is in us; He knew that we should fail a good deal, but He knew, too, that much of our failure would be due not to want of goodwill and endeavour, but to the frailty of our complex nature. In times of spiritual dryness and distraction we may take this thought for our comfort. When the heavens above us are as brass, and there is neither dew nor moisture in the evening air, it will give us new heart to reflect that God values our prayers for their intention, not for their success, for our endeavour, not for the result. The cross here, the crown hereafter.

So it comes that prayer is to the priest what wings are to a bird. In themselves wings are a burden. A bird without wings will weigh less than a bird with wings, but strip the bird of its wings and feathers and it will not be able to do more than walk; give it wings and with them it is borne aloft in the air of heaven. So with the priest. The obligation to say Mass, to recite office and so many other prayers is in itself a burden, yet it is a burden which if well used will bear aloft all others and make the rest easy and light to bear.

Let us now consider what we can do to fulfil this important duty satisfactorily. *Ante orationem præpara animam tuam, et noli esse quasi homo qui tentat Deum* (Ecclus. xviii. 23). In the last chapter I spoke of the place where we are likely to be able to say our prayers best, and I urged that as far as may be we should use the church for our prayers. A man cannot expect to do such a difficult thing as to pray well in a tramcar. At the same time, prayer in a tramcar and prayer in the street is quite a possible and desirable thing. We may well distinguish between prayer of obligation and prayer of simple devotion. In offering our Mass, in saying our office, the nature of these sublime acts of praise and prayer call for the whole service of the reasonable man; other prayers which are not of obligation may well be said with profit, walking or riding, and in similar circumstances. If I choose in a tramcar to say a rosary instead of reading the paper, who is to say me nay? I have no obligation to fulfil and out of devotion I am giving my Master the best I can.

I know that I shall be somewhat distracted, but I am endeavouring to create around my life a supernatural atmosphere, and it is good to aim at this.

Meditation.—All through our college course and in every retreat which we attend after our ordination, the supreme importance of meditation is impressed upon us. At the same time, I am free to confess that never, in my twelve years of college life nor since, have I received any practical instruction how to make meditation. It never seemed to occur to anybody to take me by the hand and teach me how to fulfil this duty, by all accounts of such moment. Then again, the meditation books which we used with their mechanical structure sometimes repelled a man; but more often the fervent student considered that his meditation was a success if he got through the various mental gymnastics, mounting the rungs of the intellectual ladder safely, with its three points or landings, within the half-hour. Now the mechanical structure is a real help to almost every man teaching himself how to meditate. We are apt not to like it, because it means work, not a vague sauntering through half an hour. It makes our efforts definite, and has the merit of fixing our fleeting imaginings on some special point. As we grow older, this mechanical structure tends to drop to pieces, and we let it go. It has served its purpose. It is a scaffolding and has its uses while we are putting up the walls, but it is not the building itself, and we must ever remember that it is a means, not an end. The object of this intellectual exercise is to set the will on fire with love of God. As soon as we

catch fire, the meditation is a success. After years of striving we grow more accustomed to the effort of lifting ourselves into the supernatural atmosphere of prayer. We have a longer life to look back at, a fuller measure of mercy to thank God for ; we can see more clearly how He led us across the Red Sea of temptation and danger dry-shod while the waters were held up on our right hand and our left. What wonder is it that, if we have been faithful to our practice of meditation, we catch fire more easily now than we did thirty years ago ? Hence my conclusion is that we may well use that mechanical structure so long as it helps us, but we must remember that the success of our meditation will always consist in the will catching fire and not in intellectual acts. *Concaluit cor meum intra me ; et in meditatione mea exardescet ignis* (Ps. xxxviii. 4).

It is well to make some general preparation over night and there is an advantage in changing our method and our book from time to time. On confession days we shall often do well to take for our meditation the examination of conscience for our confession. Such a practice may help us to avoid routine confessions. For our first point, for instance, we can consider Almighty God's share in our past week : the way He has treated us, the openings He has given us, the helping hand He has held out to us over broken ground, the constant watchfulness, ' the early and the latter rains.' That common sense, which sometimes serves you and me as a working substitute for the virtue of humility, tells us

that had He not lifted us bodily out of that danger we should have come to shipwreck. The joys and successes of the week, too, all these rise up and stand before us, spirits from the vasty deep, when we ask what has been God's share in the week that is past. Then for our next point we can consider what our share has been in that last week. We have seen what God has done for us. What have we done for God? Let our good works, too, rise up that we may see their limitations; our deeds of virtue and their imperfections. Hold them up to the light, make the best we can of them, and then set the two records, the two pictures, side by side and confess how poor and mean and shabby our record is, even when we are at our best. And then our third point would be our act of sorrow for the past, our leaping resolve to do better next week. *Dixi, nunc cœpi: hæc mutatio dexteræ Altissimi* (Ps. lxxvi. 11).

A change of style, a change of book will often help to strike out new sparks. Make plenty of colloquy, plenty of vocal prayer, and acts of love and sorrow and desire and the rest. Do not be frightened now of breaking away from your subject or of not finishing the orthodox three points. When you have caught fire, your meditation is a success, and you go to say your Mass with the light of God's countenance burning on your face, even as the glory of God lit up the face of Moses when he came from the holy mount to carry out the work of the Lord.

Vocal Prayer.—In reciting the office, in

offering Mass each day, in saying our rosary, there is a good deal of vocal prayer, and yet we often feel that there is something wanting. We have been giving to God other men's prayers, other men's thoughts, other men's words rather than our own. How much petition, for instance, is there in our vocal prayer in a week? We have, for example, some work in hand, trembling in the balance between success and failure. How often does it occur to us to throw aside the letters we were going to write about it, for instance, or the meeting we were about to attend, and to go instead into the Presence Chamber of God and to wrestle with our Master in prayer until we have prevailed? Our new ventures, too—weigh them up! They represent plenty of work, a fair share of self-sacrifice, much planning and real thought: how much vocal prayer? Our penitents? A memento in our Mass—yes, but what more? Our converts, and the enormous importance of the work we are doing for them in these few weeks while they are 'under instruction.' What part does prayer for them play in our instruction of them? Do not tell me that you have not time; tell me rather that you have not time for the work which usurps its place. Remember, too, for your encouragement, that this is quite the easiest kind of prayer, for it is talking to God about yourself, and we are always interested in self. Try it. It will teach you to pray, and when your confession-day comes you will not have to say to your confessor as it falls to so many of us to do: 'I have been saying prayers for three hours and more each day and

I have not once got near to Almighty God since this day week.'

The Divine Office.—Of our vocal prayers the Divine Office is the most important, both because of its obligation on us and because of its structure, consisting for the most part of the inspired Word of God. There are two ways of saying office: we may say it as a prayer from our own heart to the heart of God; or we may say it as a task, with attention and reverence enough to fulfil our obligation. To say it as a prayer we must take pains. The place where we say it, the time which we set apart for it, the precautions against distractions and interruptions, all these things and more we mean by taking pains. Then it is full of interest if we attend to it or read it as we should read any book that was not a task. It is full of instruction, it abounds in information. Why, then, is our recitation of the office so often unsatisfactory? Why is it that if we want really to pray, to lift up our heart for a moment to God, our impulse is to stop our office for that instant and give our desire its way? The truth is, that one of our difficulties arises from the fact that the office is so full of food for thought that we cannot stay to choose. We cannot see the wood for the trees. Our chief obstacles lie in its length and in its depth of riches. We do not grudge an hour and a quarter or even a little more each day to its fulfilment, but we cannot stay to make a meditation on each verse, and in practice what was given as prayer soon becomes a mill-horse task. But is there no middle course, no

compromise ? It is worth while trying. We have to give this hour and a quarter a day to the office, let us try to find some way of making it a prayer to fill our own souls with unction.

To say it well we must choose our time so that we shall not be disturbed at every other moment. The Royal Psalmist seems to suggest the early morning for prayer in the words *prævenerunt oculi mei diluculo*, and again *præveni in maturitate et clamavi*; and our Master warns us in the words: *populus hic labiis me honorat, cor autem eorum longe est a me.*

If we are to say it intelligently we ought to take pains to know something about it. There are multitudes of books treating of the Divine Office from every point of view, and it is no part of my duty to do more than name a few of the more accessible of these. The 'Explanation of the Psalms and Canticles in the Divine Office,' written by St. Alphonsus Liguori in the last years of his life, and dedicated to Pope Clement XIV., was translated into English nearly twenty years ago. Later came Rev. E. Taunton's English edition of the 'Divine Office, from a Devotional Point of View,' by the Abbé Bacquez of St. Sulpice. The great work of Guéranger, 'L'Année liturgique,' in its English dress is too well known to need more than a mention. Batiffol's 'Histoire du Bréviaire Romain' (1895) is quite a small book of some three hundred pages costing only three or four francs. Here a priest will find displayed the whole growth of the Divine Office from the days of the Catacombs to the time of

Benedict XIV. It is easy to read and will give him a lifelong interest in his daily task.

Some priests have the practice of annotating their breviaries, in some places with information, in other places with a pious thought in union with the psalm. If you think of doing this you must be on your guard against marking too many at first. Take one in Lauds, another in the Little Hours, and one in Vespers or Compline, and try to express in one word the idea of the prayer or the psalm, writing that word over it. If, for instance, we were asked to summarise the three prayers in the Mass between the *Agnus Dei* and the *Domine, non sum dignus*, we should put down the three words 'Peace,' 'Perseverance,' 'A worthy Communion to-day.' It would not require much knowledge of exegesis to write above the psalm *Laudate pueri* in Vespers the word 'Praise,' or 'Confidence' over *Principes persecuti sunt* in None, or 'Desire' over the *Deus, Deus meus* of Lauds. Do not attempt too much at once, and above all make your own summary, putting down what the psalm expresses to you, not to some one else. When I was a subdeacon or a deacon, I made the mistake of taking another man's breviary and copying out his headings. The summaries to be of value to you must be the offspring of your own personality. Another suggestion is not to transfer one's old headings from breviary to breviary, but to begin again. If, for instance, in the winter quarter you had put headings to the psalms I have named, when you come to the spring quarter take other psalms. The new headings will be fresh to you and may strike new sparks.

We are told in the Life of St. Joseph of Cupertino that in his endeavours to lift up the relaxed clergy of Italy he took for the instrument of his reform the Divine Office. He foresaw that, if he could get that prayer recited *digne, attente ac devote*, everything which he desired would follow. Composed chiefly of Holy Scripture, and containing the Lives of men and women who through the ages have illumined the Church of God, it is a summary of the Christian faith as well as a history of the Christian Church. Batiffol shows that it is no dead thing, but living and ever growing, absorbing into its service new glories with each successive age. And Newman wrote when still a Protestant, 'There is so much of excellence and beauty in the services of the Breviary, that were it skilfully set before the Protestant by the Roman controversialists as the book of devotions received in their communion it would undoubtedly raise a prejudice in their favour, if he were ignorant of the circumstances of the case, and but ordinarily candid and unprejudiced' ('Tracts for the Times,' No. 75). It is the official Prayer-book of the Church, and this book she gives to the young subdeacon on the day when he undertakes to lead a celibate life, and to give himself for ever to God, *cui servire regnare est*. The psalms of the Captivity might have been written of English martyrs in the dark days that followed the Reformation. *Super flumina Babylonis, illic sedimus, et flevimus, cum recordaremur Sion. In salicibus, in medio ejus, suspendimus organa nostra* (Ps. cxxxvi). The undying hope of our confessors for the return

of their country had its prototype in the wistful longing of the children of Israel for the coming of the Messiah, the Orient who would arise, with healing in his wings. The sharp opposition shown to St. Paul by the Jews of the Dispersion had its parallel for us in the days of the re-establishment of the Hierarchy. The silent spreading of the chosen people from Bersabee to Dan over the land which God had shown to their fathers makes a pattern for us to follow in pegging out new claims, in planting through England new outposts of the Catholic Church. *Dilata locum tentorii tui, et pelles tabernaculorum tuorum extende, ne parcas ; longos fac funiculos tuos, et clavos tuos consolida* (Isaias liv. 2).

But it is not in historical parallels and visions of ancient days that our office helps us most. The Psalms are the inspired Prayer-book of the ages. They ring true to every chord of the human heart. *Tristatur aliquis vestrum? Oret. Æquo animo est? Psallat* (Jac. v. 13). If life seems to dance with joy before us, what more worthy expression shall we find than in the last three psalms of the book? If we have fallen, where is the act of sorrow deeper and yet more hopeful than the cry of the *Miserere*? If we would have a picture of the just man's daily life, do we not read it seven times a week in the *Beati immaculati in via*? When the angel of death has 'given sleep to our beloved' does not the Psalmist bring us comfort: 'Precious in the sight of the Lord is the death of His Saints'? They put into words, these psalms, every thought of the throbbing heart of man, they reflect every phase of

his changing life ; in life, in work, in triumph, pain or death, in them we find expression, comfort, joy, and even the confidence that enables us to go to meet our Judge.

The other division of the office consists in the main of the writings of the Fathers and the Doctors and of the lives of the saints of God. The Gregories of the Eastern Church, Cyril and Basil and Chrysostom, who strove with the half-pagan empire of Constantinople and its iconoclast emperors for the cause of Christ, stand before us. We hear them define the dogmas of the Christian faith in terms and language understanded of the people. In the West, Ambrose and Leo and Gregory speak to us from Italy, Cyprian and Augustine from the African shore, while Jerome, standing between both Empires, translates the thoughts of the East into the language of the West. And men of action are there as well as men of thought. The martyrs of Rome, the Apostles of Europe, the sons of St. Benedict, the brothers of St. Francis, the children of St. Dominic all have their niches here : *reliqua autem omnium sermonum Asa, et universæ fortitudines ejus, et cuncta quæ fecit, et civitates quas extruxit, nonne hæc scripta sunt in libro verborum dierum regum Juda?* (3 Reg. xv. 23).

Then comes, too, the array of Catholic reformers : now it is Bernardine, now Joseph of Cupertino, now John Capistran and Vincent Ferrer followed by a long procession of the apostles of Christian charity, Camillus of Lellis, Jerome Emilian, Vincent of Paul, and the rest whose names are written in the book of life. Women, too, find their allotted place in this

wonderful book, as martyrs, as virgins, as founders of religious communities, as patterns of domestic life. Agnes and Cecily, Clare and Theresa, the Catherines and the Elizabeths have each their own glory in ministering, like Salome and the Magdalen, to the needs of the Saviour of the world. To the era of the Reformation belongs too a kingdom of saints. Philip Neri, Ignatius Loyola, Charles Borromeo and Francis Xavier, soon to be followed by Francis of Sales and Vincent of Paul, show us how God speaks to us in all ages in divers ways and is wonderful in His saints. The age of the Persecutions, the age of the Definitions, the age of the barbaric invasions, the age of the New Birth, each has its galaxy of saints who were raised up by God to leaven the world of their own days, to guide the spirit of the times in which they lived and to teach men the better way. As day by day we read their Lives, the panorama of past centuries is slowly unfolded before us. We see their deeds, we read their words, and from their trials and victories we gain new courage for our own daily life. Truly a wonderful book is this Breviary of ours. It tunes our days to the music of its psalms; it fills our souls with the wonderful things of God. In our life, it reminds us ever that we have not here a lasting city; at our death, it bids us look for one that is to come. *Quam dulcia faucibus meis eloquia tua* (Ps. cxviii. 103).

Invocabitis me et ibitis; orabitis me, et ego exaudiam vos.

Quæretis me et invenietis, cum quæsieritis me in toto corde vestro.—Jer. xxix. 12, 13.

IV

OUR DAILY MASS

Ab ortu solis usque ad occasum, magnum est nomen meum in gentibus; et in omni loco sacrificatur, et offertur nomini meo oblatio munda, quia magnum est nomen meum in gentibus.—Mal. i. 11.

On a certain day in our lives, ever memorable for time and eternity, were said to us the words: *Accipe potestatem offerre sacrificium Deo, missasque celebrare tam pro vivis quam pro defunctis, in nomine Domini.* We went through long years of preparation, we vowed to live a lonely life, that we might say Mass, that we might be 'Massing priests.' To consecrate the Blessed Sacrament, the priest was ordained; to care for It, to watch over It and to shelter It. So it comes that he lives under the same roof with It; his first thought in the morning is of his Mass; his daily Breviary is his preparation and thanksgiving for Mass; his last visit at night is to Him his soul is knit to—the Holy One of God.

My object in this chapter is to help you to say Mass well. *Maledictus qui facit opus Domini fraudulenter* (Jer. xlviii. 10). Of the reverence and care which are due to the Blessed Sacrament itself

I speak in another chapter. Let me speak of the Mass. *Si offeratis cæcum ad immolandum, nonne malum est? et si offeratis claudum et languidum, nonne malum est? Offer illud duci tuo, si placuerit ei, aut si susceperit faciem tuam, dicit Dominus exercituum* (Mal. i. 8). To say Mass well is difficult, and therefore the Church bids us prepare ourselves for it as carefully as may be. There is the difficulty of routine. We know, we believe all, but it is not easy day after day to brace ourselves up for the effort of saying Mass really well. Then, again, it is always an effort to unite ourselves with God in prayer, but the strain is considerably greater when we are told to do something else at the same time. It might not be hard to pray if, 'the world forgetting, by the world forgot,' we could just kneel down and think; but we have to stand up and do, and that makes praying harder.

In their way the manual acts are as important as the mental exercise. In the Mass we serve God with the whole man. Eyes and hands render worship as well as the mind. The senses express by action what the soul offers in thought. The bodily actions ought therefore to be so familiar to us that they express almost automatically what the soul is saying to God. We must know them so well that instead of being a hindrance they should be the outward and natural expression of the emotions which are flooding our souls. Bishop Grant used to tell men to begin by getting to say Mass correctly, and without losing time (*andante*, so to speak). When they had attained these excellencies, then to

look and pray for piety and unction. The fact is, that until the whole Mass is so familiar to us that we could say it from beginning to end without adverting to what we are doing, that we could go through it, so to say, with our eyes shut, we shall be hampered in our efforts after piety. Our attitude, our hands, our feet, our genuflections and different degrees of reverences, our three voices, will all so occupy us at the beginning as to make it practically impossible to say Mass with due recollection and devotion. Hence I am inclined to agree with a Father who, in an ordination retreat, told us that we might well begin to learn our Mass two years before ordination. If we had done this, when the time came that we had power to consecrate, the whole action of the Mass would be so familiar to us that it would need no effort, and all our care could be concentrated on what is now new to us, that we have in our hands for the first time the Body and Blood of Jesus Christ. I never like to see a man learning his Mass when he is actually saying it. If you think of it, it is not reverent to practise on our Lord's Body and Blood; let us do our practice on bread and wine, and do it to such purpose and for so long that when we come to say Mass no practice is required, no lesson is to be learned.

This perfection we cannot acquire in the last few weeks when a priest is told off to instruct us; two years seems hardly too much. Say, for instance, that you give half an hour (not more) on your week days for your last eighteen months or two years. You will begin by learning a good deal by heart, and

you will learn a little at a time of the manual acts, and that little well. If you have reached the *Pater Noster* by the end of twelve months you will have done a good year's work. You will always take the Mass of the day, even though, till the end, you hardly ever go through it all. The missal, the chalice, the altar bread, the vesting, and the prayers accompanying it, will be your first lesson. For your next section you may perhaps take to the end of the Creed; the eyes, the hands, the inclinations, the walking, the two voices (the third does not come till the *Orate fratres*), to use these so correctly that you can go through this part mechanically will take some time. From the Creed to the *Sanctus*, with its variations for black Masses, with a ciborium or a benediction-pyx, will need some practice, and so on. Each day you will begin, not at the vesting or the beginning of Mass necessarily, but at the section where you are. When you have mastered a new section you will do well to revise your work, so to say, for a few days. It is a rule in some dioceses that the clergy in their retreat should make a practice of reading through the rubrics and the *Ritus celebrandi Missam* in the Missal. Where there is no obligation of doing this, I would recommend an examination such as I have appropriated from Dufrêne's *Decem Triduana*, which will be found at the end of this chapter.

It is true that all this practice will not endow us with piety or unction, but it will make such things possible in our daily Mass. Our piety, too, will be fostered, and we can defend ourselves to

some extent against routine if we make it a point not to choose always the votive offices and the shortest Masses. Black Mass, by all means, from time to time and for special occasions, but do not neglect the Church's gifts to us in her Breviary and her Missal. The grand ferial Masses, nearly forty of them in Lent, with their 'Stations' awakening memories in us of young days, it may be, and old world churches dotting the Campagna; the Old Testament lessons in these Masses and the fourth or fifth century collects, written for the most part against the Pelagians; the Advent Masses, too, with their lessons from the prophets, Isaias and the rest, with their 'tender leaves of hope,' the looking for deliverance in the coming of the Saviour-God, even the Orient who would arise with healing in His wings; the Ember Days redolent of the days of our own ordination and our young life's offering to our God; the Angelic Doctor's Mass of the Blessed Sacrament; the red Mass of the Holy Ghost, so little recked of in our land; the Masses in honour of God's dear Mother; the tender pleading Masses for the sick and for a happy death; the collects *pro seipso sacerdote, pro tentatis et tribulatis, ad postulandam continentiam*, and the rest: do not tell me of the difficulty of routine in the Mass until you have sucked these dry, these aids to devotion which Mother Church spreads out before us. Need I dwell also on the charm and freshness of the stately old ferial offices on the days when they may be said? How seldom does the difference in time amount to ten minutes in the day.

Give the ten minutes to saying the ferial office and avoid routine.

Another help to devotion is to say Mass every day and to have a fixed time for your Mass. Do not make a superstition of daily Mass; omit it if there is a reason, but let there be a reason, and have the reason over night as well as in the morning. If you are not going to say Mass, decide over night, and then there will be a reason which will bear the light of day, not mere sloth. It is well also to have a fixed time to ensure your saying it; hence I am against the practice of having a free Mass, as it is called, in your church. In practice it will mean, if you are of the same common clay as the rest of us, that on many days when you could have said Mass you will have omitted it. Thank God, our practice of daily Mass in England is almost universal. In other countries the daily honorarium affords a lawful motive for regularity. It is only in comparatively few churches in England that this motive exists. Here we owe our present tradition and practice to the piety and influence of Wiseman. In his life Mr. Wilfrid Ward tells us of his resolve, on coming to England, to preach the practice of daily Mass to the clergy as well as devotion to the Blessed Sacrament in the Quarant' Ore and other ways. If we have few intentions, we may well offer one Mass each week, preferably on Sundays, for 'ourselves and our penitents.' The Mass *pro populo*, of course, is obligatory only on the Bishops.

Our next help towards saying Mass well is the preparation we make for it. *Mundamini, qui*

fertis vasa Domini (Isaias lii. 11). The remote preparation is our life ; that we should live for it, that we should keep in a state of grace to say Mass well ; that we should make our weekly confession in view of our daily Mass. Our immediate preparation will consist of what meditation we can make, with plenty of aspiration and colloquy. (The official preparation being marked *pro opportunitate Sacerdotis* does not seem of strict obligation.) With these points, too, it will be well to remember the duty of living in charity with our brother priests and neighbours. How can we say Mass with any devotion and real joy if we are not on speaking terms with one or another of those at our side? *Qui non diligit fratrem suum quem videt, Deum quem non videt quomodo potest diligere?* (1 Joan. iv. 20).

From our helps let me pass to the defects that want correction. One of these is indecent haste. 'More haste, less speed' has its truth in saying Mass as in other things. Do not clothe Him as Herod did in a fool's coat. It is a prayer, it is a clean oblation, it is a sacrifice ; offer it reverently and so without hurry. You are standing at the Altar representing your people ; you are speaking in their name ; you are confessing their sins and your own ; you wear the stole of innocence, the girdle of continency, the maniple of sorrow—*fletus et doloris*—of tears of devotion. Do not mar these fair things in God's sight by undue haste.

A defect that is of equal importance is wasting time over Mass. I do not call it wasting time to

say the prayers with care and thoughtfulness, that we may extract sweetness and strength from them; the waste of time to which I direct your attention occurs in the actions of the Mass, not in the prayers. There are three times in the Mass when, if they are not careful, men simply throw away their time with both hands—at the altar before beginning Mass; at the offertory and lavabo; and at the ablutions after the communion. The time some of us take to spread the corporal and to rearrange it before we are satisfied, and the many hesitations we give way to at opening the Missal are worth noting. It would be good for some of us to see how fretful people become under this infliction. Then the offertory with the lavabo is an opportunity for wasting time which, happily, comes only once in each Mass; but the worst of all is the loss of time at the ablutions after the communion. I have had a long experience in hearing other priests' Masses and I know. If the time thus wasted in action was given to prayer I should not find fault; if it was occupied at the *Memento* or at the oblation (*Unde et memores*) immediately after the consecration, or given to the three prayers before the communion, I should bow my head in humble reverence. Begin your Mass with the resolution that it shall not occupy less than twenty-five minutes or more than half an hour. Keep moving briskly (*andante*, so to say) until the *Sanctus*. Let the *Memento* be a renewal merely of a *Memento* previously made, rather than an attempt to call to mind now everyone for whom you have promised

to pray. If you have moved briskly you will have time to dwell on the prayers in which is offered the immaculate Lamb immediately after the consecration, and you will be able to make your own the three prayers before communion, for peace, for perseverance, and for a worthy communion. Then a fervent *Quid retribuam* with all your heart, and then, without loss of time, to the end. It is in the actions, not in the prayers, that time is frittered away.

After Mass comes the thanksgiving. The official thanksgiving, with its canticle, its psalm, and its three collects, would seem to be of obligation, since there is no note about it indicating option. It has its advantage, for sometimes after your Mass you will have to take Holy Communion to the sick, or to go to the confessional. You can, at any rate, first make this definite official thanksgiving before leaving the God of the Holy Eucharist for the God of compassion in the confessional.

Resolve to take pains with your Mass in your early days, and its grace and unction will stand to you during life. Dark days may come to you ; calumny, it may be ; anonymous letters to the Bishop ; failure in your work ; in the Mass lies your sheet-anchor. As years go on, anxiety may dog your steps and weak health grow upon you ; a new king arises that knows not Joseph ; the day, as you wake to it, has lost its freshness, and distrust as a mantle is wrapping you around. Here is your joy and the dayspring of your hope. In your early days, when the fever of youth was ready to run riot in your

veins, you kept your head and you were faithful to your Mass, and your reward comes now with no stinted hand. The Mass has so grown into your life that if you had it not, you would fain lie down and die.

Two scenes, one from an old priest's death-bed, another in a layman's letter. 'It is only when you lose it, when you can never say it again,' said an old priest to me last winter in Guy's Hospital, 'that you know all that his Mass brings a man—at least,' as he added, after a pause, 'at least this side of eternity.' The old man had spent forty years and more in the priesthood as a missionary. Attacked by necrosis of the forearm, he had come to Europe for treatment. The London surgeons had taken off his arm, and there he lay a-dying. 'I would give the other arm,' he said, 'if it were possible that I might say Mass once more.'

And my layman friend and his letter. He will never know, for he, too, is gone. It was early in March, 1900, just after the relief of Ladysmith, that he wrote to me. Some eight and twenty days those men were in their last advance, sleeping in the open, dirty, ragged, unshaven. His work, as a young doctor, was to attend the fever-stricken sick at the base and the battle-stricken wounded in the van. Now it was Colenso and its madly galloping guns ringing over the veldt; now it was Spion Kop and its horrors; now it was Langwane; now it was Pieter's Hill, following the creeping lines to action, out into range and back with the bearers to the hospital, giving first aid to the wounded. But these

were red-letter days in comparison with the ceaseless round of sick and fevered men. Now and then a cheery word and a nod from Father Collins or one of the other 'padres,' but never a Mass and hardly a prayer all that weary time. A young man, like a hundred others out there from our colleges, doing his duty day after day with sick and wounded, dying and dead. And then the siege was raised, and Ladysmith was once more free. On the Saturday afternoon, he said, he entered with the relieving force. Grimy and battered and ragged they seemed as they marched through files of the men they had worked to save, looking now like so many waxen corpses, past the saluting point, and so out into the open veldt again, some three miles from the fever-stricken town. The Sunday came. Two thousand Catholics and more gathered with him that morning around the priest, bare-headed, but ragged like the rest, standing on an ammunition waggon. The Rosary they said, and the Litany of the Blessed Virgin, and the *De profundis*, for those who were now awaiting the last reveille. But no Mass yet, this bright Sunday morning! The chaplain's altar would not arrive for some days. The service ended, my young friend mounted his horse and rode into Ladysmith, reaching the shell-wrecked convent chapel just before the elevation. 'I never knew, my padre,' he wrote, 'how sweet it would be to hear the Sanctus bell again, to see a priest in vestments, to watch his hands uplifted, and to shut out the sight and thought of grim-visaged war and dream of myself once more as a boy in the college chapel

at home, with all my life before me, and to thank my God with a full heart for the joy of Mass again.'

Quid retribuam Domino pro omnibus quæ retribuit mihi? Calicem salutaris accipiam et nomen Domini invocabo (Ps. CXV. 12).

Bone pastor, panis vere,
Jesu, nostri miserere:
Tu nos pasce, nos tuere:
Tu nos bona fac videre
In terra viventium.

Examen

Quomodo Ritus et Cæremonias in Missa observo

1. Num relego subinde rubricas, aut illarum compendium, ut earum refricetur memoria?

2. Quomodo varias corporis inclinationes, profundas, medias, minores solius capitis ordinate exequor?

3. Quam accuratus sum in oculorum et manuum cæremoniis?

4. Qua voce juxta rubricas nunc alta, nunc depressa utor?

5. An præmature ad alia transeo, prioribus nondum finitis? v.g. incipione ascendendo ad altare *Oramus te, Domine, per merita*, etc. antequam junctæ manus super aram sint positæ. Quando dico clausulam collectarum, *per Dominum nostrum*, an simul verto folia et inquiro alias collectas: aut dicendo clausulam postcommunionis ad medium altaris transeo, cum tamen junctis manibus per-

severare apud librum oporteret usque ad finem clausulæ ?

6. Num ad *Confiteor* facio inclinationem medii corporis profundam quæ duret donec minister absolverit *Misereatur* ?

7. Forte oscula infigo altari ad latus, et non in medio ?

8. Dicone *Kyrie eleison* statim recedens a libro, quod tamen dici debet in altaris medio ?

9. Num ad *Gloria in excelsis* oculos levo sursum, qui tunc non sunt levandi ?

10. An sub *Dominus vobiscum* deprimo, aut elevo manus : vel oculis per ecclesiam vagor : aut dorsum ad altare indecenter acclino, casulas turpiter plicando ?

11. Elevone sursum oculos ad *Munda cor meum*, ut rubrica jubet ?

12. Dicone perperam *Jube, Domne, benedicere*, loco *Jube, Domine, benedicere* cum ibi à Deo petatur benedictio ?

13. Incipione *Credo* sub accessu ad medium altaris ?

14. Flectone genu dextrum usque ad terram sub *incarnatus* usque ad *homo factus est* inclusive ?

15. Dicone præpropere orationem *Deus qui humanæ substantiæ*, dum calici vinum infundo ?

16. Offerone calicem intentis ad Deum oculis ?

17. Facione crucem cum calice priusquam absoluta sit oratio *Offerimus tibi* ?

18. Quales cruces formo super oblata : an informes tantum circulos, ac si muscas abigerem ?

19. An cruces, cum signo meipsum, decurto, et non ad utrumque humerum extendo ?

20. An rapide cruces formo ?

21. Cum ad *Gratias agamus* oculos sursum levo ?

22. Servone accurate interpunctiones in præfatione, dicendo : *Domine sancte, pater omnipotens*, et non uno tractu, *Domine sancte pater* ?

23. An verba *Memento, Domine*, profero altiori voce, quæ dicenda sunt demisse ?

24. An sub *memento* manus ori admoveo, vel supra faciem usque ad oculos teneo ?

25. An sub utroque *memento* manus elevatas jungo ?

26. Num oculos in sacram hostiam et calicem intentos teneo, cum elevo ?

27. An calicem detego, priusquam secunda vice adorata sit sacra hostia ?

28. An calicem elevatum pono supra caput ?

29. Num ad elevationem S. Hostiæ manus teneo inferius junctas ?

30. Habeone sub *memento mortuorum* oculos in SS. Sacramentum intentos ?

31. Dicone voce media *Nobis quoque peccatoribus* ?

32. An sub ipsa genuflexione jam dico *per omnia sæcula sæculorum* ?

33. Num ad nomen *Jesu Christi*, missa in calicem particula, caput inclino ?

34. An calice nondum cooperto, aut Sacramento nondum adorato, jam incipio *Agnus Dei* ?

35. Num genuflexionem jam facio, antequam plene absoluta sit oratio *Perceptio corporis* ?

36. An cubitum sinistrum altari impono sub *Domine, non sum dignus*, quod esset contra rubricam ?

37. An voce media dico *Domine, non sum dignus* ?

38. An sub eodem alterum pedem retraho, vel incurvo : aut corpus indecore contorqueo ?

39. Num ante sumptionem fragmenta nimis diu et scrupulose corrado, ita ut nonnisi pulvis colligatur, et in calicem mittatur ?

40. An pollices et indices super calicem abluo solo vino, cum accedere etiam debeat aqua ?

41. An digitos tunc abluo, antequam dicatur oratio *Corpus tuum, Domine* ?

42. An claudo librum, completa nondum clausula, *per omnia sæcula sæculorum* ?

43. Vel num clausulam absolvo sub incessu ad medium altaris ?

44. An ultimum *Dominus vobiscum* incipio antequam venerim ad cornu evangelii ?

45. An evangelium S. Joannis absolvo sub accessu ad medium altaris ?

46. Si unus tantum laïcus adest communicandus, num perperam dico *Misereatur tui* ?

47. An celebraturus diligenter inspicio directorium, ne quid errem in ritu, et orationibus dicendis ?

48. An missale adhuc in sacristia præparo, ne ad altare cum fastidio populi diu quærere oporteat in libro ?

49. An cum decenti gravitate, sine affectatis gestibus, cuncta peragere studeo, ut non vituperetur ministerium sanctum ?

V

STUDY. A TASTE FOR READING

Attende lectioni, exhortationi et doctrinæ. . . . Insta in illis.—1 Tim. iv.

In the chapter on our rule of life, I appealed for the two hours after breakfast for intellectual work, and begged that they might be devoted to study, or at least to reading of some sort, which would include our spiritual reading, study of theology, our own special line of reading, and the like. The kind of study that may be fairly expected to have its place in the life of every priest on the mission is that which leads to and fosters an intelligent interest in theological and professional subjects. Study, of course, is not the *raison d'être* of our life on the mission, but it is a powerful help and a means towards effective work.

First will come our spiritual reading, and it would be well that this should begin each day with Holy Scripture. If you make a rule of reading two chapters of the Old Testament and two of the New each week-day, you will get through the Old Testament in about four years and the New Testament in about ten to twelve months after allowing liberally for the many times when you will be prevented

from doing the day's task. Scripture phraseology, Scripture illustration, as well as Scripture texts give a character and a force to our preaching and writing not to be gained elsewhere. When he held the Chair of Poetry at Oxford, Matthew Arnold published three lectures on 'Translating Homer,' and he laid down that the great mine of diction for the translator was the English Bible. It may be true that our Douai Bible lacks something of the literary attraction of the Authorised Version. It is enough to say that if our sermons are equal in style to the Douai version we shall have made our mark. '*Nunquam*,' said St. Jerome to Rusticus, '*nunquam de manu tua et oculis tuis recedat liber*,' the same advice that he expresses more picturesquely to Eustochium in the rhythmical lines: '*Tenenti codicem somnus obrepat et cadentem faciem pagina sancta suscipiat.*' Then will come your ascetic works, your Rodriguez, Frassinetti, and the like, your Lives of the Saints, and the rest, of which there is little need that I should treat at length. In reading these Lives it is a good plan to have on a card (your marker in the book) three or four leading dates in the saint's life, that as you read you may have a right understanding of his place in the world as well as an appreciation of the virtues that adorned him. The Lives which, in addition to an account of the saints' virtues, give also something of the historical setting of the man's doings, will help us most. Miss Drane's books, some of Healy Thompson's works, Capecelatro's Lives, are excellent examples of what I mean. Taken in this way, as well as edifying us,

the saint will live before our eyes, will educate as well as sanctify us.

Of the work of preparation for our sermons I propose to speak in the chapter on preaching; it is important that I should say something of study proper as well. There are men who really do read through their theology after they are ordained, one treatise after another, carrying out conscientiously the advice given by those who treat of the priestly life. But it must be confessed that this methodical work is rarely found in mission priests, although there are always amongst us some conspicuous examples of it. Nevertheless, a man can do a great deal who reads ecclesiastical Reviews dealing with theological and scriptural subjects, especially if he does not confine himself to English periodicals. He will do well to remember that he belongs to the Universal Church and that what is of importance in France, Catholic Germany, Italy, and the United States ought to be of interest to him. The man who reads such literature keeps up his interest in professional learning, even though he may not rise to the level of scientific study. He cannot fail to discuss these matters with his brethren to his great profit and theirs, for it is a real grace if the habit gets fixed in a clergy house of taking for subjects of our conversation not persons but things. When we talk of things, it is about them; when we talk of persons, how often it is against them!

Another means of keeping up our interest in our professional studies is the monthly conference. I am inclined to look on this as most valu-

able, while I confess freely that for the most part it is an opportunity which is entirely wasted. The duty of the proponent differs altogether from the work of the other members present. Their duty is to give brief answers to certain definite questions placed at the end of the case, and, later on, to discuss the proponent's paper. How often it happens that the proponent merely offers a translation of the case, and tells his hearers what answers this author and the other gave to similar questions propounded long ago. So the conference ends. Of light, of information, of general principles, or of history there is none. No wonder that men look on such a conference as a waste of time. To make these conferences profitable, the paper of the proponent should be the short essay of an educated man, not merely the writing down of certain answers to a few questions. After rendering the case into English the proponent should endeavour to show its exact meaning and scope. He should then lay down the principles on which the decision would rest, or the points of doctrine involved. Every dogma has some history and has its place in the development of the Church's work. There are always certain names, dates, Councils, and definitions connected with it. Sometimes, too, we can throw a flood of light on the matter if we can detect the germ of this dogmatic belief in the teaching of the Jewish Church.

Most of our cases are, however, concerned with moral theology. The history of moral theology has yet to be written; but it has a history, and even

with our limited knowledge we can show something of the different ways in which the Church has regarded different principles in different ages. Not to be obscure and vague, let me give a concrete instance. The subject proposed to the conference for discussion is a case of bankruptcy, and of course is concerned with the treatise *De Justitia et Jure*. Surely the members of the conference would have a right to expect the proponent not to be satisfied with translating the case and answering the questions proposed. All of them come prepared to do that much. It would be his privilege to show whether and, if so, how far the Church had given up St. Thomas's principle, *prior tempore, potior jure*, enshrined as it is in her legislation, and how far she had accepted the modern position. He would address himself shortly to the interesting problem how far, say, the English law of contracts, bargains, bankruptcy, and the like, is binding in conscience.

Other cases are concerned with canon law and discipline. Every law has, or ought to have, a reason for its existence, and therefore a history. The great bulk of decrees of Councils are disciplinary (*de reformatione*) rather than dogmatic. To understand and interpret the law aright we ought to know something of the conditions under which the law was made, something of the state of things which it was meant to meet. Let one example suffice. A conference case is concerned with the law concerning solicitation and the penalties, and in particular the obligation incumbent on the one

solicited of denouncing the offender. Now here is almost a direct interference with the natural law which obliges us to secrecy concerning the sins of others, and allows us to make them known only under particular circumstances to save ourselves. But to oblige one under all circumstances to reveal the guilt of another and almost to proclaim one's own shame comes near to a breach of the natural law. In a conference touching such a law, the proponent would tell us who made it, where did it first bind, when did it become universal, what was the state of affairs which this terrible law was meant to meet. The proponent's paper ought not to be merely so many paragraphs of Ballerini or Hurter neatly done into English or a page or two taken bodily out of Wilhelm and Scannell's 'Manual,' but should be the paper of an expert on a professional subject. Who is there to say that when our cases are proposed on lines such as I have ventured to indicate, our conferences are not stimulating and the subjects suggestive of many thoughts ?

In addition to study properly so called, I would ask you to try to cultivate a taste for reading and a love of books. I do not hope that the habit of study will ever hold its own in ordinary men against the attractions which meet us in our mission life, unless it is shielded and fostered by a love of books. A taste for literature stimulates the mind and so keeps up that interest in intellectual life that is of first importance if we are to keep up any pretence of study. Hence I claim that a taste for reading and literature generally, so far from being an

obstacle, is a bulwark and a safeguard to our professional studies. Such an attraction stands to study proper in the relation which the Angel of the Schools claimed for philosophy in its attitude to theology: *ancilla sed utilis*. At the same time we must remember that reading has very real dangers of its own. There is a book-problem quite as acute as the wine-problem, as the woman-problem, as the money-problem, but it differs from all these in that it is entirely new. Reading with some young people becomes something almost mechanical, grows into such a habit that they do not in the least care what they read provided they have plenty of printed matter. Let me then begin with what not to read.

In our busy life unless we husband our time very carefully we shall get none for reading, so that it behoves us first, when we have made the time, not to waste it. At the present day, owing to the immense impetus given in the last thirty years to what is called elementary education, the world is flooded with printed matter which many call reading. Our bookstalls, sometimes our own tables, groan under magazines and halfpenny papers, that spring up like mushrooms and exist simply to kill time, supported by the money of those who want reading which may give information or not, but which must not bother them to think. Some years ago I went to see a priest, since dead, who had a good deal of time on his hands. I found that he had just bought a second-hand set of 'Temple Bar,' and was diligently wading through it, wasting his time over belated astronomy of the fifties and stillborn novels

by forgotten writers. It gave him occupation ; it saved him from the trouble of thinking ; but was it reading ? On the mission we get very little time for reading, and that only at the cost of a good deal of self-denial. Do not give yourself to 'Strands' or, 'Harmsworths,' or halfpenny papers, or 'Comic Cuts,' if you mean to read. They are destructive of all thought—nearly as ruinous of education as short-hand or typewriting. If I steal from a witty friend and call such printed matter not literature but 'tit-bitterature,' you will know what I ask you *not to read.*

A word about newspapers and topics of current interest. It is our right and often our duty to know something of these. If you look through the daily papers to see how little you need to know rather than how much you can read, you will save much time for better things. In London and the big towns generally you can get most of the really necessary information from the placards, and, if your tastes incline to the sensational, the posters of the evening papers will generally satisfy you ; but you will do well to be content with the posters. Leave the papers themselves to those who are interested in the odds on coming events, 'White-chapel horrors,' or 'all the winners.'

To answer the question what to read or how to read, I would ask you first what do you aim at ? What do we read for ? Why do we read ? Diodorus Siculus tells us that over the entrance to the Library of Rameses, in Alexandria, was inscribed the legend : *ψυχῆς ἰατρεῖον*, the hospital of the

soul. Our great object in reading is to stimulate thought, to set the mind working because it is only by stimulating our intellect and will by thought and reflection that we become educated. Now the chief food for this thought and reflection is to be found in reading. We become educated men, or, perhaps better, our mind and character are formed and moulded by the amount of reflection and thought we indulge in. It is only what we digest that forms and feeds the body; it is only what we assimilate by thought and reflection that nourishes the mind and forms the character. But, you will say, do we not read to get knowledge and information? Certainly, but in the second place. Our object in reading is first and foremost to stimulate the intelligence and so to train the character by thought and reflection; our second object is to gain the knowledge and information necessary for the affairs of life. Our knowledge and information can be tested by examination; the training of our character can be proved only by the life we lead, and will be finally tested and rewarded duly when we stand at the judgement seat. *Ψυχῆς ἰατρεῖον*, the hospital of the soul, the old-world saying of Rameses, should be the answer to the question, Why do we read? or if you will have Christian authority for my thesis, I will remind you of St. Bernard's words to Brother de Monte Dei: *si quis ad legendum accedat non tam quærat scientiam quam saporem.*

'Crafty men,' says Bacon, in the best known of his immortal essays, 'crafty men contemn studies; simple men admire them; and wise men use them.

. . . Read not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider. Some books are to be tasted, others to be swallowed, and some few to be chewed and digested. . . . Reading maketh a full man ; conference a ready man ; writing an exact man. . . .'

I take then the young man finishing his course, and looking forward to his new life on the mission. He is determined, God willing, to keep up his studies, and he is convinced that he will not do so unless he keeps up his interest in things intellectual. How is he to set about it ? He has resolved to be on his guard against wasting the two precious hours after breakfast—how is he to employ them ?

First, has he any favourite subject. Let him work at it : be it chemistry or modern languages, be it mathematics or astronomy, or any other pursuit that stimulates thought. But if he seems to have no particular bent or strongly marked attraction, what line is most likely to appeal to the interests of the average man ? An educated man, we are told, should know something about everything, and everything about something.

To one who aims at this, but who does not claim to have any special bent, I would say, take up history and literature for your general reading. I believe that for such a man this course of mental development is at once the most attractive, the most easy of acquirement, and at the present time especially is eminently useful. It was the first Duke of Marlborough, the great general and founder of the

family, who said that all the history he knew he got from Shakespeare's plays; and it is enough to mention the name of Scott to bring before your mind what his novels did for the Catholic Church as well as for the history of his native land.

Such reading is easy, because it does not need the same severe scientific training as some other studies in order that you may be able to take an intelligent interest in it, though, of course, to write history is quite another matter. Indeed, it is commonplace to remark that history is generally the subject that attracts men who take to reading late in life. It is valuable, too, because it not only exercises the intellect, but also engages the affections and calls upon the judgement. 'The proper study of mankind is man,' says Pope. In history, human nature is best studied and surveyed. Gibbon tells us in his autobiography that his indiscriminate appetite for reading subsided by degrees into the historic line, and he ascribed his choice to the assiduous reading of the 'Universal History.'

Now, when I say take history for your serious reading, I know that to some minds history is simply a dry catalogue of names, an appalling list of dates. I am not asking you to take history as you would if you were to pass an examination in it. I am asking you to read it for a general knowledge rather as men of the world read. I have seen somewhere an extract from a letter of Macaulay's that illustrates what I mean. 'I read, however, not as I read at College, but like a man of the world. If I do not know a word, I pass it by unless it is

important to the sense. If I find, as I have of late often found, a passage which refuses to give up its meaning at the second reading, I let it alone.'[1]

As to dates, I would have very few of them, and only the leading ones at first, the others will grow up of themselves with your reading. I was in a school the other day. The master was giving a lesson on the geography of France. Did he give the boys an atlas? No; he sketched the bare coast-line on the blackboard, and they were to copy it and to put in six only of the principal towns. The next day they would add six principal rivers to the maps when corrected. So we should build up our dates.

Then, again, Arnold of Rugby advised reading history backwards, beginning at our present century and tracing our present developments back to their earliest germs. The knowledge that the great Alfred let the griddle-cakes burn is not nearly so important to our lives as that Cobden and Bright brought about the repeal of the corn laws. Yet the earlier story we learn years before the later pregnant fact.

Then, again, Universal History should come before the history of each particular country. Freeman, in his excellent little book, 'The Unity of History,' drives home this lesson, and Mr. John Morley in one of his 'Miscellanies' complains that in American schools the history of the world begins at 1776, the date, of course, of the Declaration of Independence.

[1] *Life of Macaulay*, chap. VI.

To trace back the history of Europe, to see as in a great dissolving panorama our modern Germany, and Austria, and France, melting slowly before our eyes into the Holy Roman Empire, to people again with flourishing Churches the northern shores of Africa, and to realise that for more than a thousand years the Mediterranean was actually the middle sea—the middle and the centre of the world's life and history—to note the gradual progress of Christianity and civilisation up the courses of the great rivers of Europe, the Rhone, the Danube, the Po, and the Rhine, to watch the Apostles and the first missionaries in their tiny coracles, creeping along the shores from cape to cape, carrying their lives in their hands, and their Master's message of peace and goodwill in their hearts, is a study which can never lose its charm for thinking men.

Or, again, watch the barbarians coming from the trackless plateaux of Tartary in the East, or from the northern passes of the Alps ; see how, as if a locust flight had passed over the fair plains of Italy, the whole land is desolate and the Eternal City stands alone :

> The Niobe of Nations ! There she stands,
> Childless and crownless, in her voiceless woe,

and see the Church taming, civilising, and making Christians of these barbarians through the centuries, building up where they had cast down, and gathering all nations and peoples into her fold.

If nations and peoples seem too much like a

fairy tale, take the history of thought, the gradual history of types of sanctity, the steady growth of Christian pity and charity for the afflicted. Take Newman's 'Development' to show the growth of teaching; take St. Simeon Stylites on his column and compare his life of suffering with the life of St. Philip in Rome a thousand years later, and see how one type grows into the other, and how through all the web and woof of human history runs a golden strand stretching across the centuries and binding the ages together. Take one of these, or all, and make your hours of reading hours of joy and mental growth, but never tell me that history is a catalogue of barren dates, a piecing together of dry bones!

And yet even history may have its drawbacks. While it is most desirable to have one chief subject of study it is not wise either in the interests of intellect or character to make our devotion so exclusive as to shut out all enjoyment of other subjects. The late Charles Darwin records in his autobiography that while in his youth he had a taste for music, for poetry, and literature, and was not destitute of religious feeling, in his later life all these dropped from him. He took no pleasure in poetry or music; literature no longer brought him enjoyment, even Shakespeare became dull and unmeaning, and his sense of religion seemed to have wholly died out. To use his own words, it was as if he had been turned into a machine for grinding out general laws from particular observations. The late Dean Stanley, who made the study of history the occupation

of his life, lost in time interest in all other subjects. The scenery of the Alps, which in his youth delighted him, he looked on in his age with indifference. But scenes of historic association, however destitute of beauty or other attraction, excited his keenest interest to the last.

And now let me pass to the type of book I would have you read. Newman in his 'University Lectures' fifty years ago pointed out that our English literature, coming from Elizabethan days, is essentially Protestant, but Newman in the forty years that elapsed between those lectures and his death did an immortal work in attempting to provide us with the beginnings of an English Catholic literature.

'Be Homer's works your study and delight,' wrote Pope; 'read them by day and meditate by night.' For us priests, put the venerable name of the great Oratorian in place of Homer, and we have a golden rule which will lift us and make us, as far as modern English books can, worthy of our high calling.

For history, for doctrine in its popular rather than its scholastic form, for poetry, for devotional reading, we can go to him certain to draw a prize. For literary form and finish where shall we study anything more satisfying than his essays? To read a man's inmost thoughts, and to peer into a human soul naked and unashamed, where, since Augustine's 'Confessions,' shall we go in preference to the 'Apologia'? For honest wrath and righteous denunciation, where find such scathing invective as in the suppressed para-

graphs of the Achilli lecture beginning with the rhythmical lines: 'You are a living proof that priests may fall and friars break their vows,' while we must go back to Milton and the Elizabethans to recall a subject in dignity equal to the 'Dream of Gerontius.'

Take, as a concrete instance of the kind of general history that I have suggested, Newman's lectures on the Turks, the history of more than a thousand years sketched by a master's hand in less than a hundred pages. Take your atlas (never read history without an atlas), look for five minutes, say, while you are reading the first three pages, at the map of the world, from the Bay of Biscay to the Yellow Sea of China; mark the three or four conspicuous places that he names, and you will have equipment enough for the magnificent panorama of history which he spreads out before us.

Let this instance suffice. Much more there is to be said that I have not ventured to touch on—our own poets and dramatists, novelists, or historians. Still less have I attempted to bring before you the great French writers, and especially the modern men who write such perfect language. I am satisfied if I have succeeded in making you feel that there is a taste for reading to be cultivated, that it does not mean such labour as would be needed for examinations.

Such a habit will keep up your interest in things intellectual and will not suffer your professional knowledge to become fossilised and out of date. It will bring balm to your soul when failure may

have damped your courage; when age is creeping on and throwing you more and more back upon yourselves it will render you independent of others, able to live without the young and active who so often have no time for us, and though a taste for reading will not save your soul it will carry you over many pitfalls and will enable you more assuredly to help others to the Kingdom of God.

> And an old age serene and bright
> And lovely as a Lapland night
> Shall lead thee to thy grave.

VI

THE PRIEST'S ATTITUDE TOWARDS STRONG DRINK

Ne intuearis vinum quando flavescit, cum splenduerit in vitro color ejus ; ingreditur blande, sed in novissimo mordebit ut coluber, et sicut regulus venena diffundet.—Prov. xxiii. 31.

I ADDRESS myself now to three practical dangers that will meet us in our lives as priests. Let me summarise them in the alliterative words : wine, women, wealth : the drink-problem, the woman-problem, the money-problem. It is hardly my business here to preach against them or to denounce them. I take it for granted that you wish to avoid these dangers as far as may be, and I want to help you in your endeavour. Besides the supernatural aids of prayer and the sacraments, of which I need not speak to you, there are certain safeguards in the natural order—teetotalism is one, for instance—which are worth considering. Let me begin by discussing with you what should be our attitude towards drink. We know that there is one remedy for it which is heroic : we can become teetotalers and so put it entirely out of our lives. We want to know whether there are any other safeguards short of this, for there are some of us who would shrink from this remedy, and, as practical men, we know that heroic deeds will never be done save by a minority of men or women. We

are prepared to look the danger straight in the face, measure it up, and then, if we can, 'out of this nettle, danger, pluck this flower, safety.'

There are those among us to whom the history of thought rather than of battles, of human tendencies rather than of dynasties, is of abiding interest. To such men it is fascinating to look back through the ages to consider the different ways, to gauge the various methods of which the Church has made use in different centuries in saving her children from sin. While she always had supernatural aids she never omitted to use the natural means within her reach. In the earliest centuries her method was to run away from sin. The Pagan world was plague-stricken with vice. She fled from it, and the *cœnobia* and *lauræ* of Upper Egypt in the Nile Valley, testify to her first systematic attempt to combat sin: she ran away from it. Centuries pass and the monastic system is founded on the same root-idea. She carries off her sons into the wilderness out of the cities of sin to save their souls. Next came the system of the friars and the mendicants. 'I cannot praise,' said Milton in the 'Areopagitica,' 'a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies forth and seeks her adversary.' The friars will have their cloister, their inviolable retreat where certain dangers may not come, but they will build this fortress of theirs not in the wilderness but straight in the heart of busy cities and of the haunts of men, so that, in Milton's words, they may sally forth and seek their adversary—sin. Unlike the solitaries of Egypt or the monks of earlier days, the friars would

mix with men and try to save the souls of others as well as their own, but they would always have a refuge within the cloister where none might follow them. Later came, in the fifteenth and sixteenth centuries, the regular clerks of different congregations, who abandoned the shelter of the monastic cloister and lived their lives out in the open, seeing the same sights as other men, breathing the same air, facing the same danger to combat the evil one on his own ground.

In like manner, in meeting our dangers at the present day, there are different attitudes that may be adopted ; we may run away from the danger, resolving heroically at all costs to cut it out of our lives, or we may train our bodies and temper our wills by standing up to it while we gather about us such defences as we can find. In the matter of drink, for instance, we can run away : that is, we can adopt the heroic measure of total abstinence ; or we can take such precautions short of that as may render us fairly safe. Doubtless this is different advice from what used to be given to us years ago. It is forced upon us by the fact that heroic remedies are never adopted except by a minority. Teetotalism, or total abstinence, necessary for some, is good for all, but let us look also elsewhere.

> There is some soul of goodness in things evil,
> Would men observingly distil it out ;
> . . . . . .
> . . . They are our outward consciences ;
> . . . . . .
> Thus may we gather honey from the weed
> And make a moral of the devil himself.

We have to avoid not merely drunkenness, but

any approach to excess in drink. It is not enough to avoid excess; we must aim at being quite temperate and moderate in drink. What do we mean by this? What, in practice, is this moderation: in what does it consist? Temperance means a good deal more self-restraint than avoiding excess or drunkenness. We should say that a man was temperate when at the end of the day or of the meal he could have drunk more and enjoyed his potation, without its taking any effect on him or without his feeling any effect the next day. The man who knows he has had enough, who feels the next morning that he took as much as was good for him last night, is not, of course, a drunkard, and was not drunk last night, but he was not temperate. The truth is, that the temperance in drink such as I speak of implies from year's end to year's end a considerable amount of quiet self-restraint and a degree of real mortification not to be despised. The man would like more, could take more, and it would do him no harm either to-night or to-morrow. The man goes without. That man is a temperate man, and every day he lives he is strengthening his will-power by his self-control in this matter.

Consider for a moment: 'Except ye do penance, you shall all likewise perish.' This was written, not for one age or country but for all, and it means something more than the self-restraint imposed on us under the pain of sin by the Commandments.

Multum quidem peccavimus
. . . . . .
Concede nostrum conteri
Corpus per abstinentiam.

But how are we to do this penance? To dig, we are not able; to beg, we are ashamed. How many of us can keep the laws of fasting even in the milder form in which they bind us in England? Doubtless we are quite justified in our dispensations, but the question remains, How much mortification of any kind are we doing week in, week out?

Utamur ergo parcius
Verbis, cibis et potibus,
Somno, jocis . . . . .

If not in fasting, then, are we doing any mortification in sleep—the number of hours or the kind of bed? Little enough, I fear. If other things are out of the question, we might do worse than fix on *potibus*, and aim at this mode of satisfying God for our sins.

In the Allocution which he delivered on the occasion of taking possession of his new see, the present Archbishop of Westminster took the opportunity of expressing his entire sympathy with the temperance movement and gave his promise of active support. We could do much to second his Grace's efforts by counselling the practice of occasional teetotalism, say, for instance, during Lent. It is a matter of common knowledge that, of our people and perhaps of ourselves, very few are able to observe the Lenten fast. The poor man's work is hard; the rich man's health is weak; neither is able to fast. Year by year we dispense more widely, until the fair vision of the Church on earth doing penance during the forty days of Lent for the sins of

men is fast vanishing into space. Of every hundred persons lawfully dispensed, it is probably true that ninety-nine could abstain from all alcohol on the fasting days of the year. It might be possible by our exertions to create a public conscience amongst our people that where fasting, as at present understood, is out of the question, the practice of total abstinence on fasting-days would provide a fair working substitute for it. We might even hope to see the days when the fasting laws of these northern climates might be recast and assume a shape more adapted to our conditions, and consequently more widely observed. *Carnis terat superbiam potus cibique parcitas.* Our first safeguard, then, is temperance in drink, moderation in quantity, such as I have described, and we must remember that this needs to be learnt by practice. It does not come naturally.

Our second safeguard lies in the quality of what we drink. It is not difficult to acquire a taste for light beer rather than strong ale; while clarets and hocks easily become more attractive than sherries and ports. As to other kinds of drink, it would be well and not too much to ask that we should resolve to be teetotalers as regards spirits for the first twenty years of our priesthood—say, till we are forty-five or more, and even then, if we take them, to make a rule to go without them for one week in each month. As a safeguard, then, even if rather a Sybaritic one, we may learn to look to the quality of what we drink, and the self-restraint this habit implies will count for the profit of our body and the good of our soul.

It is hardly fitting for me to discourse on these things, though, in my philosophy, they have their value. I am fully aware that this is a way of putting the matter very different from that which was usual some years ago. God forbid that I should say a word against total abstinence. 'You are moderate now, in your drink,' remarked the father to us in the priests' retreat at St. Edmund's. 'How do you know that you will be moderate at fifty and not a drunkard at sixty?' I did not know, and I took the pledge and kept it for six years. Fifty I have reached now, and, at any rate, I know that wine and spirits are a danger to me. That much I have learnt, and I hope the knowledge will serve me if I live to sixty.

All the world over amongst the upper and the middle classes in the last forty years the use of strong drinks has declined, and people constantly look for taste and flavour rather than strength. The present King is credited with creating much of this improvement. It is said that he introduced the practice of allowing smoking in the dining-room shortly after the ladies had risen from the table, and there is no doubt that the after-dinner cigar or cigarette has done much to kill the taste for brown sherry and after-dinner port. In his amusing book, 'Collections and Recollections,' Mr. Russell has the following story: 'The late Lord Derby told me that the cellar-books at Knowsley and St. James's Square had been carefully kept for a hundred years, and that, contrary to what everyone would have supposed, the number of bottles drunk

in a year had not diminished. The alteration was in the alcoholic strength of the wines consumed. Burgundy, port, and madeira had made way for light claret, champagne, and hock ' (i. p. 127).

Sir Andrew Clark used to say that, if we had paraded before us on Constitution Hill all the rising men who are making their mark and winning their way we should find one characteristic common to them all. As soon as they begin to come to the front they find that if they are to succeed they cannot afford the luxury of strong drink; the higher they rise the less they can dare to drink. Clark was certainly an honest man, and his experience of men of mark was second to none.

And now for another safeguard: When to drink, or better, when not to drink. A good rule is to drink only at meals, not between meals. To drink at meals is natural and healthy; to drink out of meals is a habit easily contracted, but by no means necessary to health or even to comfort. It is not difficult to accustom oneself to do without drink between meals; it is almost entirely a question of training. At the time of the capture of Cronje at Paardeberg in the late war, several hundreds of our soldiers contracted enteric fever because they could not be restrained from drinking even contaminated water when no other was to be had between hours. A number of letters from travellers, soldiers, and others appeared in the ' Times,' tending to show that drinking between meals was not a necessity, but was merely a habit that might be

completely eliminated with a little care. Even at meals themselves there is a time when not to drink. Do not begin by drinking; put in some solid food first. If you are dining out, the sherry and bitters before dinner, the glass of wine after the soup, and the rest, will be an abomination to you. Lay a good foundation, and do not, by taking alcohol at this stage, spoil your appetite and the healthy pleasure of feeding a hungry man. When you have done so, take what you need to drink; your previous self-restraint has earned for you some enjoyment. At long ceremonial dinners the servants have a way of filling our glass before it is empty, and we have a way of idly sipping at it when we are doing nothing else. The dinner occupies a considerable time; we can keep no account of what glasses we have consumed, and it is extremely mortifying to discover at the end of dinner that we have taken far more than we had any wish for, and that for the rest of the evening our efforts must be directed to looking after ourselves instead of enjoying the company we are in.

Mixing our drinks, too, has sad effects, as all the world knows. First it is a glass of sherry after the soup, then some hock with the fish, then an indefinite quantity of champagne, how much you never know because your glass is refilled before it is emptied. Then, if you are innocent enough, you will take a glass or two of port, and you are surprised at the effect. Whatever old topers may need to stimulate their taste, your palate and mine are fairly healthy, and we can enjoy our ceremonial

dinner on one or at most two kinds of wine. It is no part of the host's duty, or even the butler's, to keep you sober ; that is your own business.[1] Their business is to put before you plenty of good food and drink, and leave it to your discretion what to take and what to leave. My discretion on occasion of these long dinners always compels me to have by the side of my wine a tumbler of soda-water. When I have nothing else to do and want to sip, I go to the tumbler ; when I am eating I go to the wineglass.

Lastly, let me say a word about spirits. I think that doctors are much to blame for the wholesale way in which, for years past, they have recommended to their patients 'a little whisky with your lunch or your dinner.' They save their conscience by saying 'a little,' but they sometimes make big drunkards. If you must have spirits, you will drink less if you never have the bottle in your room—if you have to send for what you want. A further precaution is not to have the bottle sent up, but only the amount you mean to take. If you require more, at least have to send for it ; do not find it at your elbow ready to be drunk.

Such considerations as these are so general, so pagan, indeed, that they do not appeal specially to priests. They are the kind of points we might look for in a new twentieth-century Lord Chesterfield.

[1] As old Horace has it :

> Prout cuique libido est,
> Siccat inæquales calices conviva solutus
> Legibus insanis ; seu quis capit acria fortis
> Pocula, seu modicis uvescit lætius.
>
> II. *Sat.* 6, 67

Writing to the Ephesians, St. Paul says: *Nolite inebriari vino, in quo est luxuria* (Eph. v. 18). A general law of this kind was not sufficient for the priests. In the Mosaic law we find that it was prescribed for them under pain of death that they should not drink any intoxicating thing when employed in their sacred ministry: *Vinum et omne quod inebriare potest, non bibetis, tu et filii tui, quando intratis in tabernaculum testimonii, ne moriamini* (Levit. x. 9).

Let my last paragraph on this matter be given in the words of the wise Bishop Moriarty, speaking to his clergy in Synod in 1871:[1]

'Cases of intemperance come, like railway accidents, rarely and at long intervals. We do not expect them, and when they pass by we have less fear of another. I can place such a subject before you only to enlist your charity in endeavouring to prevent even the accidental recurrence of such an evil. It is the only scandal, or at least the only source of scandal, that we have to fear in the clergy. And though we have had only few and isolated cases from time to time, yet we all feel the pain and disgrace they bring on our sacred order. Having often reflected with sadness on this subject, I have come to the conclusion, which is impressed on me with strong conviction, that the prevention and correction of this habit must be effected by you, by the public spirit of the body, and by the private charity of individuals. A Bishop is very powerless in this matter. It generally falls to his lot to punish when

[1] Moriarty, *Allocutions and Pastorals*, p. 225.

the evil is incurable. Priests only can apply an effectual remedy.

'This wretched habit steals imperceptibly, sometimes on the inexperience of youth, sometimes on the imbecility of age. I am convinced that it often reaches its full development without any consciousness of moral guilt.

'The habit may steal insensibly upon the best of men, and it is only the priest of the same household or of the next parish who has an opportunity of seeing the beginning of the evil. In this, the old saying is superlatively true—*principiis obsta, sero medicina paratur*—because the moral evil partakes of the nature of a physical disease.

'The correction of this habit, when it begins to take root, requires the constant watchfulness of a friend and monitor. That is what you can give, and what the Bishop cannot. For God's sake, should any brother in your house or neighbourhood give indications of ruin in this way, save him while it is time. To remember that you have done so will be a joy to your soul. In addition to private correction when the case occurs, there should be a strongly expressed public opinion in the body, condemning intemperance as disgraceful and ungentlemanly, and, above all, as opposed to the stainless honour which should adorn our state.'

Attendite vobis ne graventur corda vestra in crapula et ebrietate . . . . ut digni habeamini . . . . stare ante Filium hominis (St. Luke, xxi. 34–6).

VII

THE PRIEST'S ATTITUDE TOWARDS WOMEN

Volo omnes vos esse sicut meipsum; sed unusquisque proprium donum habet ex Deo, alius quidem sic, alius vero sic. Dico autem non nuptis et viduis: bonum est illis si sic permaneant, sicut et ego.— 1 Cor. vii. 7, 8.

AFTER a lapse of more than thirty years I have just re-read Cicero's 'De Senectute' and 'De Amicitia.' It is worth noting that in the 'De Amicitia' there is no indication that the possibility of any friendship between a man and a woman ever occurred to Cicero. The only type of friendship which he considers is that which may exist between man and man. Women to him were little higher than animals. In Greek and in Latin civilisation the position of women was the same. In no way were they equals of men. 'In the writings of Xenophon,' says Lecky ('European Morals,' Chapter V.), 'we have a charming picture of a husband who had received into his arms his young wife of fifteen, absolutely ignorant of the world and its ways. He speaks to her with extreme kindness, but in the language that would be used to a little child. Her task, he tells her, is to be like a queen bee, dwelling continually at home and superintending the work of her slaves.

She must distribute to each their tasks, must economise the family income, and take especial care that the house is strictly orderly—the shoes, the pots, and the clothes always in their places. . . . With a very tender and delicate care to avoid everything resembling a reproach, the husband persuades his wife to give up the habit of wearing high-heeled boots, in order to appear tall, and of colouring her face with vermilion and white lead. . . .'

When we turn to the New Testament we are almost startled at the different atmosphere which surrounds us. The pagan ideal that I have described is very far from the attitude of our Master towards the women whose lives touch His. Read the Gospel of St. Luke, and learn the mission of our Lord to womankind. Note, too, that it is in this Gospel, the Gospel to the Gentiles, that this mission comes most prominently before us. And fitly so, for it was amongst the Gentiles that woman was most degraded. And first for our instruction comes the blessed vision of the Virgin Mother of God. Foretold in the garden of Eden, described by Isaias, honoured even in a blind unreasoning way by the pagan people who raised an altar '*virgini parituræ*,' she comes before us in the Gospels as the type and model of woman's life in the ages to come.

> And, if our faith had given us nothing more
> Than this example of all womanhood,
> So mild, so merciful, so strong, so good,
> So patient, peaceful, loyal, loving, pure,
> This were enough to prove it higher and truer,
> Than all the creeds the world had known before.

All Christian womanhood would henceforth be touched with the grace and glory of the second Eve. Her daughters would be blessed in Her who was Herself blessed amongst women. And after her come Elizabeth and Anna, the widow of Nain, and the sinner of the city, and the rest. See how they pass before our sight, Mary of Salome, Martha and her sister ; the impulsive woman who lifted up her voice, ' Blessed is the womb that bore thee ' ; the women who in life ministered to Him of their substance and in the tomb would give Him of their service, companions of Jesus, faithful unto death. Clearly women have their allotted place high and honourable in the new dispensation. It is for us to see that they are not thrust aside. They have their claims upon our ministry. These must be met and honoured even if danger lurks in their train. Where should we be and our work were it not for woman's faith and woman's love ? Our own mother's devotion, our mother's faith, her life, her courage, nay, her very belief in us, did not these things go far to making us what we are to-day ?

> Happy he
> With such a mother ! Faith in womankind
> Beats with his blood, and trust in all things high
> Comes easy to him, and though he trip and fall
> He shall not bind his soul with clay.

Amongst the women who have claims on us surely those who have given their lives to God come first. Laymen sometimes wonder at our lives, and fair-minded men are known to point to us as an instance of the power of the ' Church of Rome '

to adapt means to an end. I wonder sometimes how many of us men could face the community life of the easiest of the female orders or congregations, with its every-day round and its entire lack of that change of occupation which we look on as an essential of rest and recreation. Just think of it. We may take vows of poverty and the rest, but we all get change of scene and occupation from time to time, and an occasional Monday off. Picture their life and ours; weigh up God's gifts to us and His gifts to them; compare our priesthood and all it means to us with their community life and what it can give them when everything is reckoned up, and resolve to see not how little but how much you can give them to brighten and lighten their lives of ceaseless toil and little earthly recompense.

It happens sometimes that the relations between nuns and the mission clergy are not so harmonious as might be desired. This may be the result of a bad tradition, the embers of a quarrel which blazed fiercely enough half a century ago. Before either reverend mother or I was born there was a feud between our predecessors, now happily resting with God. The reverend mother of that epoch is said to have prayed that venerable priest out of life, or it may be that he took the side of a rebellious young nun who had unpalatable views on the subject of manifestation of conscience: *hinc illæ lachrymæ*. Or we are a little jealous because there are some symptoms of joy that 'one of our fathers' is coming for the confessions next week. Is there not on our part

sometimes that want of interest in their confessions and of sympathy with their work that would account for this preference for other fathers? The fact is that both we and the nuns are quite capable of being a little narrow and of seeing only one side of the bargain. It is, of course, true that sometimes they are unreasonable in their demands and do not sufficiently consider the priest and the limitations which other work puts upon him. They ask for Mass at an intolerably early hour because reverend mother must have her breakfast before the sun rises. They forget sometimes that the priest is kept in his confessional till eleven at night, while they are in their first sleep by nine; reverend mother must have her breakfast betimes. On the other hand, we are often grudging and wanting in consideration towards them. We make needless difficulties over a confession day for reverend mother's feast. True, they want an additional Benediction; it is their all here; and we sometimes go out to dinner. It may happen that they are a bit grasping; it may happen, too, that we do not give the return we promised. In general, nuns and communities are very much what we make them. If we are careful to fulfil our part of the contract it will not be difficult for us to resist unfair pressure or encroachment on our good nature. But sometimes I feel that they do not get from us as much consideration as if they were the workhouse officials who paid us, and less than we should give them if they were the 'sisters' in one of our big London hospitals. Let us look to this, for it ought not to

be. *Manum suam aperuit inopi; et palmas suas extendit ad pauperem. Os suum aperuit sapientiæ, et lex clementiæ in lingua ejus. Date ei de fructu manuum suarum, et laudent eam in portis opera ejus* (Prov. xxxi.).

Let me turn now from religious communities to the women in our congregation. From what I have said it is surely clear that, according to our Master's teaching and the practice of the Church, women and their work have a definite place in our lives as priests. They can do much for the extension of the Kingdom of God, and it is our place to make use of the assistance they can give us. While we gladly accept this help, we must remember that, from the beginning, men and women have been a danger to each other, and that clergy on account of their obligation of perpetual celibacy are bound in an especial way to take the precautions needful in presence of this danger. *Carissimi, obsecro vos tanquam advenas et peregrinos abstinere vos a carnalibus desideriis, quæ militant adversus animam, conversationem vestram inter gentes habentes bonam: ut in eo quod detrectant de vobis tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificent Deum in die visitationis* (1 Pet. ii. 11–12).

From time to time in the lessons of the second nocturn in the Breviary we are told how the Saint, when a young man *egregia forma*, was tempted and harassed by *muliercula quædam*, and finally had to protect his chastity by thrusting out the creature with a blazing faggot—*titione fugavit*. We may never be called on to protect our chastity with a

burning faggot, but certainly to us, as to every virtuous man, woman will be a danger all the days of our life.

It is a convincing evidence of the high perfection which the Church looks for in her clergy that she requires of them the heroic state of celibacy. It has been argued that this perfection ought to be demanded only of the regular clergy. But the Church, taught by the Spirit of God, has decided otherwise. It is her discipline, maintained consistently with slight variations since Apostolic days, that it befits those who are admitted to Holy Orders to embrace all the perfection which is involved in the vow of perpetual chastity and the obligation of celibacy.

Now the fact that we are bound to celibacy has an importance outside itself. Celibacy is an heroic virtue, and for heroic virtue we need high sanctity. If I am asked what degree of perfection or holiness the Church demands of her priests, it is enough for me to answer that she demands of them perfect chastity and a life of celibacy. This obligation is so heavy, its extent is so broad, that it either presupposes or leads to a high degree of personal sanctity. *Non omnes capiunt verbum istud,* says our Master, *sed quibus datum est. Sunt enim eunuchi qui de matris utero sic nati sunt, et sunt eunuchi qui facti sunt ab hominibus, et sunt eunuchi qui seipsos castraverunt propter regnum cœlorum. Qui potest capere, capiat* (Matt. xix. 11–12). Our Lord here compares the suffering of this celibate life to the pain a man would inflict on himself by bodily

mutilation, and St. Paul is not behind his Master in appreciation of its difficulty when he says: *Castigo corpus meum et in servitutem redigo . . .* (1 Cor. ix. 27). *Castigo*, in the original (ὑπωπιάζω) I bruise my body, beat it black and blue, in my struggle to preserve chastity.

Granted then this difficulty and its magnitude, how are we to come out winners? As I said in an earlier chapter, there are two ways of dealing with such dangers—we may run away, or we may stand our ground, recognising this struggle as a part of the day's work, as a thing always to be reckoned with, and avail ourselves of what precautions we can find. To shun every woman, to make our rule *nunquam solus cum sola*, and *sit sermo brevis et durus*, and the like, would be in this matter what teetotalism is as a safeguard against excess of drink, or as the vow of poverty is in the matter of money. Like other heroic remedies such safeguards are only for the few. Women have souls and we have to save them, and this same saving them may well have a large share in our own spiritual progress. The self-restraint it will call for, the constant watchfulness required ever to remember that it is as God's priests and not as fellow human beings that we are dealing with them, may do much to train us for that home beyond the stars where there is neither marriage nor giving in marriage, where all are as the angels of God.

There are, of course, different degrees of danger. Take, for example, the women who are pious and refined, but of a class rather inferior to our own.

These have education enough to enjoy our company and to value our notice. It may be that we are the only educated persons they know who do not give them orders, and naturally they are more flattered by any little attention than our equals would be. The woman that is the greatest danger is usually one who is neither wholly good nor wholly bad. The woman inclined to evil, but desiring better things, seeks us for the peace that the world cannot give. As God's ministers we bestow it upon her, but the evil spirit whom we have exorcised strives hard to find a new home in our own hearts 'seeking rest.'

Then, also, every man desires appreciation and sympathy, and unless he is on his guard he is led to seek it where it will be given with no niggard hand. How often it happens that we priests play all unwittingly into the hands of the evil one by our scant appreciation of the other man who lives with us. Poor fellow! He is young, a bit unformed it may be; he has not yet learnt to stand quite alone. Our want of sympathy freezes him. Have we anything to answer for if he goes to others to get thawed? It is a matter of common knowledge that the musical priest has a talent, attractive indeed, but a source of danger to himself as well as to those with whom he is wont to sing. In all this matter we must bear in mind that the danger is two-faced. Speaking to men, one naturally speaks of the danger that women may bring them. But we must not forget that men equally bring danger to women, and we who are bound to celibacy are under an obligation that

they shall not find snare or danger in our habits of life and conduct. The danger on either side seldom comes from malice. Its beginnings are in weakness and frailty of human nature, and then we drift—*principiis obsta.*

Likewise is the danger which grows upon us with age. As years pass over our heads, the young people see that we are older than their fathers and mothers. They do not suspect how disagreeably young a man's heart can remain when he has lived a life of self-restraint, even though his hair is grey. They feel a child's real simple affection for the father they have known so long, and they are ready to show it in all innocence of heart. I heard a priest say once to an old man half in joke, half in earnest: 'Tell me, Canon, when does the safe time come in these things?' To us younger men the old man had been known for a generation or more for his rigid life, and he answered: 'When I was young I thought it came at sixty or even sixty-five, but now I know that the safe time will come the morning after my death.' No time is safe, no man is safe. Lead us not into temptation, but deliver us from evil. Amen.

Nevertheless, there are certain precautions which have their value. I speak not of prayer, of the sacraments, of meditation, of a good life. All those I take for granted. My object is the humbler one of putting certain natural precautions before you in addition to the supernatural ones of your priestly lives. A man whom I had known as a good layman and a married man, lost his wife and became

a priest. I remember a saying of his which struck me at the time. 'It seems to me,' he said, 'that I have now to continue to treat women as I did when my wife was alive. In those days I had no notion of making love to other women, or winning their hearts. I had not learnt what novelists of one type assure me is the practice in good society of calling them by their pet names or being called by mine. When my wife had been dead some time, and I went again into society, I rather stood aside and thought it right to give the younger fellows a chance. I had no desire to get married again ; my secret hope was that God might let me become a priest. What right had I now to endeavour to gather around me the pretty, young faces in the room ? I was not going to marry any of them. I was "out of it," and made it a rule to keep out. I used of set purpose to talk to the mothers rather than the daughters, and I found that if I talked about the children and their futures I gave myself that air of wisdom which always made me welcome.' I think that we priests might do worse than take as our rule the code of a good Catholic layman in the world.

Another precaution is to keep the women about us in their place, and that task is usually accomplished simply and effectually by keeping ours. There are occasions when the priest is tired. He is alone, and time hangs heavily on his hands, and the habit easily grows of finding his way to the kitchen with or without an excuse. Be sure of it he is always welcome, but he will pay for it, as we

shall see later. Keep your place and your womenkind will keep theirs.

There is some safety also in multitude. Two women in your house are better than one. If you are to take your recreation with women or girls you will do less harm if you are with a dozen at a time than with one.

There is a real safeguard in great candour and openness with our confessor. I am inclined to think that older priests are more ready to make use of this help to safety than younger. It is no question of sin; no obligation lies on us of speaking of dangers, but there is a real defence in making known to him in all humility our weak points even though we have never sinned. Finally let us realise that there is no real safety this side of eternity. 'Age cannot wither nor custom stale her infinite variety.' Neither age nor long acquaintance nor great virtue is a perfect safeguard; there is nothing for it but constant watchfulness. '*Magnos prælatos ecclesiæ*,' says St. Augustine, quoted by St. Alphonsus, '*sub specie corruisse reperi, de quorum casu non magis præsumendum quam Hieronymi et Ambrosii.*' Where they fell, let us be sober and watch.

It is well to realise the numberless ways in which we can be unfaithful to our vocation. It is not as if we might be content so long as we avoided some definite outward act of sin. Almighty God is a jealous God and he will have no rapine in our holocaust. '*Crebra munuscula*,' says St. Jerome, '*et dulces litteras et sudariola sanctus amor non habet; hæc enim omnia carnem sapiunt et procul sunt ab amore*

casto' (Hieron.'Epis.'). The constant gratification of a taste for love poetry and sentimental novels will enervate and emasculate us, rendering us impotent for the big things God asks of us. The devil will show us many ways in which, without anything tangible, we can prove unfaithful to the promise we gave when the Bishop said to us : *Proinde, dum tempus est, cogitate, et si in sancto proposito perseverare placet, in nomine Domini, huc accedite.* One indication of this danger is a want of reserve and reticence in our conversation with women. Is there any woman to whom we tell almost everything which affects us or interests us ? Do we talk over with her our work, our future, our ambitions, our superiors, our brother clergy, our servants, anything, and everything ? Surely there is something unpriestly in such an attitude to any woman on earth. 'Be not a friend to any one woman' ('Imitation,' Bk. I. chap. 8).

There is yet another safeguard, powerful indeed, but late in coming. It does not come until we have to some extent failed. This safeguard is the punishment with which a jealous God scourges us for our smallest lapses of this kind. He will have no rapine in the holocaust we have given Him. The temptation to take something back from the whole burnt-offering is always there, and if we yield to it He scourges us. Sometimes temptation comes so unremittingly as to make our life a burden as we wake to it in the morning and a terror to us as we lie down at night. Then, again, to those who have eyes to see, it is striking to notice how any inordinate

affection of ours seems to curse and blight the objects of it. Watch their future and you will see the truth of what I say. They may be innocent and any fault there is may be ours; but one of our punishments is to see that somehow we have brought them misery. At other times they punish us themselves with their tongues, and the story does not lose in the telling.

In His mercy God scourges us. He will not have His handiwork spoiled. The good tree He pruneth that it may bear more fruit, and ruthlessly He lops off branches which are very dear to us if they stand in the way. In Scripture He shows us this method of treatment in His dealing with Lot. Lot was dear to Him, but Lot was allowing the things of sense to come between him and His God, and God would have none of it. Two warnings were given him; first, his home was spoiled by the enemy, and then came the fire from heaven, and he fled from the cities of the plain a ruined man, and the old man stood at last on the brink of the grave a blackened ruin, saved, indeed, yet only so as by fire.

So long as you are doing God's work you can cast out fear. It is when you are beginning to do your own that danger comes. Mary, 'the mother of fair love,' will keep watch and ward and pray for you, and if the storm of temptation beats around you, like Peter on the water you will see the Master's hand outstretched, and above the storm will be heard the whisper: *Ego sum; noli timere.*

Et ut scivi quoniam aliter non possum esse continens, nisi Deus det ; adii Dominum, et deprecatus sum illum, et dixi ex totis præcordiis meis : Deus patrum meorum et Domine misericordiæ, qui fecisti omnia verbo tuo. . . . Da mihi sedium tuarum assistricem sapientiam, et noli me reprobare a pueris tuis (Sap. viii.–ix.).

VII

THE PRIEST'S ATTITUDE TOWARDS MONEY

Beatus dives qui inventus est sine macula, et qui post aurum non abiit, nec speravit in pecunia et thesauris! Quis est hic, et laudabimus eum? fecit enim mirabilia in vita sua.—Ecclus. xxxi. 8–9.

One of the first difficulties which will beset a man after his ordination is money, and usually his first failure consists in the improper use he makes of it. It is profitable, then, to consider what should be our attitude towards money. To us secular priests it is of importance that we should have right views. We do not take any vow of poverty, no matter how often it may be our lot to keep it. We have money in our pockets, much or little; we must have the control of some, for we have to meet the personal needs which arise in our lives. The control of money, with the responsibility that it entails, is of great educational value to us in the beginning of our life. Hence it is important for his full development that a secular priest should not be left too long *in statu pupillari*. Let him have, at any rate, some modified responsibility as early as possible, even if he begins by getting into debt. It is painful to note sometimes an absence of any

sense of responsibility in a man who has reached middle age, and is apparently sane and of sound judgement. Usually you will find that such a one has always had others to lean on, and that if he got into difficulties there were friends to help him out. The young priest has had practically no money, and ordinarily no responsibility for money before his ordination. The money comes first, the failure second, and then is developed the new sense of responsibility which does so much to brace him up and steady him, to make a man of him. Often, too, in his first years a young priest lives from hand to mouth; when he has money it burns in his pocket until he has spent it, and in this there is a certain subtle selfishness, for he puts it out of his power to help others or even himself in any sudden emergency.

The history of the Church shows us that she has stood every trial better than the ordeal of riches. Persecution bled her, but it left her stronger; heresy searched her and winnowed the chaff from the wheat; the barbarians from forests primeval, with their lusts and their blood-feuds, swept over her fair face, and she tamed them till the lion and the lamb lay down together with a little child their leader. But riches and wealth! The history of their working in the Church of God reveals to us how nearly she was shipwrecked. The evil one took the Spouse of Christ into his foul hands, and, carrying her up into a high mountain, displayed before her the kingdoms of the world and the glory of them, saying, 'All these will I give thee,' and she would

have fallen down and adored were it not for the promise of her Founder that the gates of hell should never prevail against her. Riches a danger to her, money a danger to us, and yet we need it and must gather it for our work. Hence the importance of a right view in regard of it.

The three dangers that I have called the wine problem, the woman problem, and the money problem, attack priests in varying degrees. Speaking generally, and with large limitations, I am inclined to say that the men who are not merely attacked but wrecked by wine or women are the weaklings of Christ's priests; the men whom money wrecks are the strong men, the men of grit and derring-do on whom the Bishop has a legitimate right to count for good yeoman service in the Church's cause.

In 1888 came the retirement of the great Bishop Ullathorne, whose long reign and wise rule had borne such rich fruit in the Midlands. For more than forty years he had been preaching sermons, writing pastorals, composing spiritual treatises, while a favourite part of his apostolic work lay in the spiritual direction of many of the religious communities of his diocese. When the end of his active life came his clergy gave him a farewell address. What think you, in replying to this, did he take for his parting counsel, looking back on his reign of two-and-forty years? What would help them most, these men whom he had begotten in Christ Jesus and was now handing over to another? He had written on the endowments of man, on humility; he had discoursed learnedly on patience;

he had told the stirring history of the days of 'Papal aggression' and his own share in the creation of the new hierarchy, and now what should his parting instruction be, knowing that they should hear his voice no more? Taking the words of a great saint, his last message to the clergy of Birmingham was: 'If the temporalities go wrong, the spiritualities are sure to get into disorder.' Do not say, then, that I am too worldly minded and of the earth earthy, if I attribute immense importance to the right attitude towards money. At the least I am offending in good company.

One of the saddest things I know is the wreck of a promising priest through want of experience in money matters: that want of a sense of proportion which sometimes does not come till too late. The Bishop finds a young man full of zeal and resource, prudent and tactful in his dealings with others, and well reported on by his head priest. The one thing his superior has usually to take on faith is his power of dealing with money, his amount of self-control, self-denial—in a word, his power of going without. From having £30 or £40 a year of his own, he finds that he has passing through his hands at any rate ten times that amount, and it may be much more if he has received a really important appointment. Now comes the test of his life, and to many it spells failure. Go to that man some years later. Where is the optimism, the high resolve, the courage with which he faced difficulty when he was a curate? Has his zeal gone too, you ask, as you look around; has everything gone? He watches you curiously; he

knows what is passing through your mind; the dreams of his young days come back to him in sleep, but in his waking hours he is embittered and soured, a cynic for the rest of his life. What is the secret of his failure? There is no breach of his vows, no excess in drink. What is it? He could not see that now, with his £400 or £500 a year, he is a poorer man than he was with £40. He had yet to learn that riches and poverty are relative terms, not to be determined by what a man has got, but by what he has to do with what he has got; that the poor man is not the man that has the fewest shillings, but the man who is financially at the bottom of his own class. The curate with £40 may be rich; the rector with £400 may be poor.

Let me then come to the rocks on which we may make shipwreck. All that might be said of the commercial spirit in a priest will find its place in the chapter on zeal. In this chapter let me say something on extravagance and avarice, which are the faults mainly to be guarded against: the lavishness of youth, the avarice of old age. *Alieni appetens, sui profusus*, said Sallust of Catiline. Too grasping in getting; too eager in spending—there are our two dangers.

For the vice of avarice there seems less to be said than for any other of the failings to which flesh is heir. We remember from our days of the classics how even the pagans, who made gods of some of the other vices, detested avarice. We recollect how the Roman poet gives the lowest place in hell

among parricides to those *qui divitiis soli incubuere repertis*, adding, *quæ maxima turba est* (Virg. 'Æn.' vi. 610).

Milton makes the spirit of wealth less attractive than any other of the fallen angels.

> Mammon, the least erected spirit that fell
> From heaven; for ev'n in heaven his looks and thoughts
> Were always downward bent, admiring more
> The riches of heaven's pavement, trodden gold,
> Than aught, divine or holy, else enjoy'd
> In vision beatific.

Avarice was the ruin of the one bad Apostle. It ought to be most unnatural in followers of Him who had not where to lay His head, and yet often it is looked upon as the clerical vice. Bishop Moriarty tells us that the laity hate the vice of avarice in a priest more than any other. 'When they talk of a priest or of the priesthood there is no more frequent subject of conversation than our love of money or the amount of money that we receive or possess. They will forgive a drunken priest and give him help; they would even shed a pitying tear of sorrow for a fallen priest, but they despise and hate an avaricious priest. Avarice they never pardon, either in life or in death. To them it is as the sin against the Holy Ghost. It is quite clear that if the first preachers of the Gospel admitted none to Mass who could not pay, and drove hard bargains for their presence at the weddings of the first Christians, the world would never have been converted' ('Allocutions' pp. 61-63).

Spiritual writers point out that while our Lord contented Himself with warning people in words against other vices, He made a scourge and Himself whipped the money-lenders out of the Temple. He does not give special warnings against intemperance, nor does He mention vices contrary to holy purity, but He constantly dwells on the need of disinterestedness in priestly work: *Gratis accepistis, gratis date* (Matt. x. 8). *Non erit eis hæreditas, ego hæreditas eorum; et possessionem non dabitis eis in Israel, ego enim possessio eorum* (Ezech. xliv. 28). It is worth our notice, too, to see how the germ of avarice survives such antiseptics as the presence of great holiness and the working of miracles. Judas had lived with his Master for years; Ananias and Sapphira were in the first enthusiasm of their conversion. In the books of Kings we find a like instance in the history of Giezi, the servant of Eliseus. The prophet had cured Naaman the Syrian of his leprosy, and had steadfastly refused all gifts and favours: 'As the Lord liveth, before whom I stand, I will receive none.' But Giezi, the serving man, said within himself: 'As the Lord liveth, I will run after Naaman and receive something from him,' and he did. But the prophet smote him. 'The leprosy of Naaman shall also stick to thee and to thy seed for ever!' And Giezi went out from him a leper white as snow. (4 Kings, v. 27.)

There is also that other form of selfishness in our attitude towards money which consists in extravagance. We cannot keep money; it burns in our

pocket, and moreover we are always in debt or on the brink of debt. We teach our wants to grow faster than our income, so that we are never any better off. I have known men to be for years in receipt of good and sufficient salaries, and yet never to have had self-restraint enough to pay in their subscription to the Sick Clergy Fund of their diocese. I have even known cases where men have put off paying the 5*s.* or the 7*s.* 6*d.* subscription to the Deceased Clergy Association literally for the three years of grace after their ordination. They had not self-restraint enough to part with those few shillings! If they fell sick their brethren in the priesthood would doubtless, in their charity, have sent out begging-letters to keep them out of the workhouse; if they died some generous priests would have put forth a piteous appeal to the brethren for a stray Mass for a man who had been too selfish to part with the few shillings needed in his young days. The way to become better off is, not to strive to increase our income, but rather to diminish our expenditure. The Post-Office Savings Bank affords us an excellent way of saving money and practising thrift. It is easy to deposit money in the bank, difficult to get it out.

Another indication of the laziness and selfishness that go with extravagance is the reluctance to keep any account of money. I am ready to grant that there are men who cannot post ledgers, though when it comes to a test and is worth their while, when, for instance, the grant for the schools is dependent on a certain level of accurate bookkeeping,

the priest always manages to attain the necessary minimum of skill. Without being an accountant or a bank clerk every man can put down in a day-book on the left-hand side the money he gets, and on the right-hand side the money he spends. There is a peculiar form of insolence rampant in some men, who are too selfish and too well off to keep accounts. They will say blandly: 'Oh! of course so-and-so keeps his accounts; he has a gift that way.' On one occasion a young friend of mine excused himself for having neglected his routine of preparing his sermons and visiting his sick and his schools by declaring that he happened to have been born tired! The fact is, we are all born tired, and we are all born selfish, and we are all born mean, and unless we intend to conquer these failings we have no right to become priests, no right to impose on God's poor for our support. You will get some money as salary, as stole-fees, as alms for Masses, &c., quite from your early days. Put it down and put down also what becomes of it. If you are really clever, at the end of a month or a quarter it will be possible for you to add up both sides and see how you stand. Your average life as an assistant priest in England is about six or seven years. If you carry out this simple practice for that time you will have laid the foundation of a habit which will serve you in good stead.

Let me remind you of the importance of entering in a book, or otherwise putting on record, the alms received for Masses and the alms received for the poor. In the case of Masses, you will enter

also the date when the obligation was fulfilled ; in the case of poor-money you will enter the amounts bestowed in charity.

When your turn comes to receive the charge of a mission, and often before that time, you will have sums of money small and large which are intended for a number of different purposes. Experience of myself and of others shows that it is a mistake to make use of many small books for these accounts —penny cash-books, and the rest. Have one cash book, and one only, and put down everything in that except possibly your personal expenses, of which later. If you do not know bookkeeping enough to post the different items to different accounts, it is a pity, but it can be remedied. A bank clerk, or a shopkeeping parishioner will be glad to do it for you, and all will come out right provided that you keep your own cash book quite simple and straight, putting down in it every receipt and payment. Liabilities, of course, and debts must not go down—only what you have actually received and what you have actually paid.

Then comes the question of personal expenses. Sometimes a priest is heard to say : 'I get no salary from my mission ; when I have paid my way there is nothing left.' In a regular Order the personal needs of the members are supplied either in money or in kind from the community purse. In the case of a secular priest a salary is given that he may supply the same wants according to his taste. In each case he gets either money or the money's worth. What a man usually means when he says

that he gets no salary is that when the mission funds have supplied all his personal needs as well as the expenses of the mission, there is nothing left. Quite true; but for all that, he gets his salary whether he draws it in a cheque, or in clothes, books, and holidays. It is that he may be able to pay for these personal things that he receives a salary in addition to his house and support.

With all this, cases, of course, arise where the priest gets so little for clothes and other personal expenses that it may be true to say that he gets little or no salary. A friend here and there may make him a present, which meets his modest needs. Nevertheless, he will do well to put down in his cash book on the right-hand side each quarter or each month the amount of salary that is due to him, as if it were paid and not to put down his personal expenses at all. He is just as much entitled to his salary as to his food, and, even if he does not get it, putting it down or charging it to the revenues of the church helps to show to himself, his successor, and the Bishop, the true position of that mission. A priest does not lose any money by so doing, he is not worse off, and if the mission does not meet its legitimate expenses the book shows the amount that the congregation really has received from the priest. The fact is, when a man is badly off he is very ready to keep accounts. The man who is not willing to do so is just the one that always has money in his pocket and is by no means anxious to know himself or to tell others how much

he is spending on his own comfort. If you would do your full duty by your mission and by yourself, keep at least a day book (of sufficient size to last for some years, and not to be mislaid), with every transaction entered.

As a test of what your future in this respect is likely to be, let me ask you a few questions. What do you do with money now? Can you save it; can you keep it for your holiday in the summer? Your Easter offerings, are they usually forestalled by debt? Does money burn in your pocket and teach you what to want? Do you create new wants faster than any salary can supply them? If you do, do not accept a mission until you have learnt the secret of going without. It has been my happiness to know during my life one or two apostolic men, men who cared nothing for money. These men kept their accounts with painful accuracy, but they seemed possessed of the strange notion that, had they wanted to have money in their pockets and what money could give, they would not have become priests. There was a freedom about their way of looking at life which was refreshing. You felt that they were taking the Sermon on the Mount as if it meant just what it said. They were in no wise solicitous for their life, what they should eat, nor for their body what they should put on. They seemed to carry neither purse nor scrip, nor two coats, neither did they bow down to the rich man by the way. *Junior fui, etenim senui; et non vidi justum derelictum, nec semen ejus quærens panem* (Ps. xxxvi. 25). These men had

learnt to go without; they knew what they had promised when they undertook to be followers of Him, Who was born in another man's stable, and was buried in another man's grave. *Si vis perfectus esse, vade, vende quæ habes, et da pauperibus, et habebis thesaurum in cælo; et veni, sequere me* (S. Matt. xix. 21).

IX

THE SPIRIT OF ZEAL

Omnium me servum feci, ut plures lucrifacerem. Factus sum Judæis tanquam Judæus, ut Judæos lucrarer. Factus sum infirmis infirmus, ut infirmos lucrifacerem; omnibus omnia factus sum, ut omnes facerem salvos.—1 Cor. ix. 19–22.

THERE are two ways in which we can fulfil the obligations we have taken upon ourselves in seeking and accepting priest's orders. We can undertake the work which lies before us as a profession or as a vocation. In each case we can fulfil our obligations honourably. The difference lies rather in our attitude towards our duties than in the amount of work done. If we regard our priesthood as our profession, we shall carry out the duties laid upon us while at the same time our interests may be far away. If our priest's work is to us a vocation we shall refuse to put limits to our work or to distinguish what is of obligation on us and what is not, we shall say *humani nil a me alienum puto*, and our embrace will be as wide as the range of human misery. After the death of Dr. Creighton, the late Bishop of London, there was published in one of the monthlies a paper of his entitled 'A Plea for Knowledge.' It was a lecture which he was to

have delivered at the Midland Institute in Birmingham. In it occurred a sentence to this effect: 'I have profound pity for the man who conceives of his work merely as a means of earning his livelihood, who feels that his true life only begins when he quits his office or his workshop. Surely we must all recognise that our life is mainly our work, and that what we are must be shown in what we do.' Zeal consists, then, not in the amount of work done, but in the way we look at the work before us, in the spirit in which we attack it. Zeal may be described almost as genius was—an infinite capacity for taking pains, putting no conscious limits to our exertions, but doing the best we know for the work in hand. 'Whatsoever thy hand findeth to do, do it earnestly' (Eccles. ix. 10).

'The main secret of Macaulay's success,' said Trevelyan in his 'Life,' 'lay in this, that to extraordinary fluency and facility he united patient, minute, and persistent diligence. He knew well, as Chaucer knew before him, that

> There is na workeman
> That can both worken well and hastilie.
> This must be done at leisure parfaitelie.'

'Macaulay never allowed a sentence to pass muster until it was as good as he could make it. He thought little of recasting a chapter in order to obtain a more lucid arrangement, and thought nothing whatever of reconstructing a paragraph for the sake of one happy stroke or apt illustration.'

We sometimes mistake the interest, genuine as

it is, that a man may take in his profession, for zeal. That zeal in general costs little and is little worth. Zeal of any value will concern itself with individual persons and definite things. The zealous man hears of a case, a family, a man needing a priest's help. He will not wait till he can classify and label him, nor will he delay until he has created a new organisation to deal with such cases; he will go just right away, as our transatlantic cousins say, leaving his ninety and nine, to see what can be done; he will go before lunch rather than after dinner; he will go to-day rather than next Friday week; he will begin by doing, not by talking; it will be time enough to talk about the case when he has done something with it. In every mission where there is more than one priest there will arise odds and ends of work which belong to nobody in particular. If each man holds to his bond and his pound of flesh the work will not be done at all, and yet it may mean just the eternal difference between heaven and hell. Take, for instance, the common case of a sick-call that comes to your house, but does not belong to you. The sick person is in the neighbouring mission, but the messenger has come to the church or the priest that he happens to know, and the person is seriously ill. It is true that there is time to send the messenger from pillar to post, time to explain to him that the sick person lives on the other side of the road, and the rest, and that he must find out another church which he does not know in the opposite direction. Poor sick man, nobody's child truly, only God's. The man of zeal will go

himself, and, having done what is needful, will report the case to the proper priest of the district and leave the future to him. The head priest always knows the man he may appeal to when he is in a difficulty; the maids, too, know the man who will not make objections if they come to him with a case that has no claim on anyone except Almighty God.

Again, we must not confound zeal with committees and organisations. These things are good and necessary; there must be methods and organisations, but oftentimes they lead to a woeful waste of time. The priest is often put on these committees not because he is particularly wanted, but because he cannot get the idea out of his head that nothing can go right if he has not a finger in it. A cynic defined the best committee as consisting of three members, of whom two always stayed away. If we can see how many committees we can escape rather than how many we can serve on, we shall probably save more souls, and the committees will not suffer much.

If, however, we accept a place on a committee, we must do our share of the work honestly. It is a common complaint against Catholics, laymen as well as priests, who are put on local committees of various kinds, that they do not take their fair share of the work involved. In some cases they never attend; in others they attend only when their own interests are involved. Always in a small minority, Catholics have to depend, not on the two or three votes which they can command, but on their personal influence with fair-minded men on these boards.

Such influence is gained only by steady, conscientious work, only by bearing our full share of the common burden. If we would help our own to the full extent, we must be equally ready to take an interest in those of all other religions and of none. To Catholics in such positions I would say : Do not live in your own world entirely : there are fish worth catching outside your net. Do not avoid non-Catholic clergymen or local persons of weight out of shyness or of distrust of their principles. You will gain much more by being friendly than by keeping aloof. If you are friendly, you may do them good and break down prejudice. If they look on you as a friend, they will probably be ashamed of interfering with your children or putting obstacles in the way of your work. If they are members of boards and councils they may do you innumerable good turns. Some years ago a priest was put on a local committee for the Queen's Jubilee nurses. He never attended the meetings and was eventually removed to make way for a Protestant minister, and now when the priest's presence is needed in the interest of Catholic nurses he cannot get in. Whatever your own feelings may be, give those outside the credit for meaning to deal fairly by you until you have proof to the contrary.

The motive of our zeal ought to be the salvation of those souls for whom our Master died. Our motive will require constant watching ; on it depends the value of our doings in God's sight. There are so many ways in which we can be utter failures before God, even while doing much work.

Martha, Martha, solicita es et turbaris erga plurima: porro unum est necessarium. We must be on our guard to supernaturalise our work, and this we do by seeing to it that the end for which we are working is God, not self. Motives may be bad or mixed, imperfect or good. It is very seldom in our present circumstances in England that a man works hard and unsparingly merely that he may come to the front and get on. Nevertheless a man sometimes finds that the motive of his work is because it is his and no one else's; because it is *his* brigade, *his* confraternity, *his* school, and not for a moment because it is *God's* brigade, *God's* confraternity, *God's* school children.

Let us see where zeal of this character leads; let us try to estimate its value as well as recognise its particular danger for us. While pondering on these things one evening, there came to me an urgent sick-call. On my way home I stood aside in a crowded thoroughfare. Barrows and stalls and benzoline lamps, salesmen shouting, buyers pushing, while here and there a man stood out on the pavement, arms bared to the elbow, sharpening his knife and shouting, 'Buy, buy, buy!'

The priest who works for himself will have plenty to do; he will estimate his zeal by his success. Judge him by the number of hours he works, he is a zealous man; judge him by the energy he displays, he is a zealous man; judge him by results, the money in the plate, the number of heads at Mass on Sunday, he is a successful man. A nation of shopkeepers! If we may use the word, he 'runs'

his confraternity, his work, his church, as the merchant runs his business, and his reward is a like success. Now mark carefully the particular danger of this success. This priest does precisely those very things and avoids those very things which the priest possessed by the spirit of zeal will do and avoid. This priest, like the man in the shop, will be regular and businesslike at his work, punctual in the discharge of his duties, will leave nothing to chance. With all these good points it is still possible to find that there is nothing supernatural about him. He does the same things that the supernatural man does, but from a motive purely natural—because it is his own work, because he loves success and counts no exertion too great to attain it. The works are right, but the motives are wrong, and, not being a man of much penetration except where success is concerned, it is long before he has even an inkling that his labours are for self and not for God. He sees his works and they are good, none better, but for the rest he is blind. 'I know thy works,' writes St. John to the Angel of the Church of Laodicea, '. . . . thou sayest: I am rich and have gotten wealth and I have need of nothing; and thou knowest not that thou art wretched, and miserable, and poor, and blind and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be made rich; and white garments that thou mayest clothe thyself, and that the shame of thy nakedness may not appear; and anoint thy eyes with eye-salve, that thou mayest see' (Apoc. iii. 15–18). To how

many of us do these sayings come home; to how few of us do our confessors ever think of saying them? In the lives of good, earnest men, as well as in my own, have I seen this danger, and how very seldom have they or I had a word of friendly warning that our works were vain and of no account: that we were labouring for the meat that perisheth. Years have passed over our heads, years which the palmer-worm hath left and the locusts have eaten, and all these years we have worked, all unwittingly it may be, for human motives and earthly ends, and neither priest nor prophet has stood in our path to make known to us that we had not yet in our making a grain of the supernatural, that we were doing God's work for our own ends. *Prophetæ tui viderunt tibi falsa et stulta; nec aperiebant iniquitatem tuam ut te ad pœnitentiam provocarent; viderunt autem tibi assumptiones falsas, et ejectiones. Plauserunt super te manibus omnes transeuntes per viam; sibilaverunt, et moverunt caput suum super filiam Jerusalem: Hæccine est urbs, dicentes, perfecti decoris, gaudium universæ terræ?* (Lam. ii. 14–15).

Zeal, then, must not be confounded with success. God asks for zeal; it is not in our power to command success, nor does He ask for it. *Ego plantavi, Apollo rigavit, Deus autem incrementum dedit.* To what touchstone can we put our zeal to test it? Where can we strike it to see whether it will ring true? Success is not the test of zeal, neither is the full plate, nor the crowded church. We may be adding field to field, improving the property of the

diocese, bettering our church and school: nay, even that supreme excellence, we may be paying off the debt and winning praise in synod and pastoral and yet not have zeal. We may even get approval—no easy thing—from the witty cynic who wrote in the 'Weekly Register' a year or two ago, telling the young clergy that the only books they need trouble about after their ordination are a Breviary, a Bradshaw, and a Bank-book. We may pass the money test triumphantly—and, mark you, the money test is a real test of work—and yet be men without zeal. I know of only one test of zeal, and that is subtle and difficult of application by ourselves, though our confessor can help if he takes pains with us. The one test of zeal I know is the effect of our work upon ourselves, upon our own souls. If we ring true under that test, then are we men of zeal. Take the last year, the last five years, and our work during that period. The test is, not whether we have won success, not whether our bank balance is larger, our church and schools better equipped, not whether our numbers are greater, and our name in the mouths of all men. The test is: have these years, these works, brought us nearer God? Do we pray more, do we give longer hours to God each day as the work grows heavier, do we love more, do we ask for less return from others, do we care more for God and less for success than we did one year, five years, ago? There is a test that will not fail. It is a hard test, but it is better that we should know now than learn our

failure for the first time at the judgement seat of God.

In the twelfth century there was an Archbishop of Canterbury named Baldwin. He had been a Cistercian monk and had won for himself quite early in life a well-deserved reputation for sanctity. While still quite young he was made abbot. Later he became a bishop, and finally he was raised to the Primatial See. The Pope had occasion to write to him, and addressed him thus: '*Baldwino monacho ferventi, Abbati calido, Episcopo tepido, Archiepiscopo frigido.*' And this test, what does it reveal to us? During these five years have we become zealous men or are we Baldwins? As I have said earlier, it is very rare in these days to ordain a man who has not a high ideal of his calling. Yet how many Baldwins we are. It is so easy for a man to be full of zeal and good work for six months. The novelty of the thing is enough. But see him three years, six years after, and what may we sometimes find? *Quomodo obscuratum est aurum, mutatus est color optimus? Filii Sion inclyti, et amicti auro primo, quomodo reputati sunt in vasa testea, opus manuum figuli?* (Lam. iv. 1). Not only has he developed into an imperfect priest, but what startles us is to discover that he is willing to remain in his tepidity, prepared now to be an imperfect priest.

What is the history of this change? Intercourse with the world, the struggle of life, the *res angusta domi* it may be, the eternal quest for pence, or something of all these together dragged him down first. With the misery and imperfection

of his days there came inevitably the discrepancy between the reality and the ideal which he had set up for his guidance in life. He cannot be at peace as he is, and to attain peace he must do one of two things: he may lament his shortcomings and renew the struggle onwards and upwards and so find peace; he may go into retreat and so regain his standard and get back his weights and measures; or he may find peace and do away with the discrepancy between the ideal and the real, by lowering his standard and pulling down his ideal to the level of the real, and so obtain peace by being content now to live as an imperfect priest. '*Peace, peace, and there was no peace.*' He is soon told, and soon he is ready to argue, that he is a secular priest and so not bound to aspire to the perfection of the religious state. The saying, true enough, is beside the mark. It is enough for my purpose to say that he is a priest of God.

Oh! the pity of it. Others have helped him. His young piety was not pretty and gave opportunities. Some sneered at his ideals, feeling themselves rebuked by his life; others said: 'Oh! yes, it is all very well for the seminary, but when a man comes on the mission he soon finds out that these things are impossible.' Impossible! Why the very word settles the matter; it is outside discussion—impossible! What wonder if he sinks to the level of his company. I have been told that in the army men can predict with fair accuracy the future career of a subaltern from the set towards

which he gravitates during the first few months after he joins. In the priesthood there must be different sets and various strata as in every other profession. And so he sinks, so it happens that he is not merely imperfect but content to remain so. No single confession, no isolated resolution will put right that young man's life. Nothing but a retreat will do what is needed. For him it is not merely to repent and begin again. He has to change the whole of his view of life. He has gone utterly wrong in his judgement of things. He has to get his bearings correct, and nothing but a retreat will do that for him. *Ducam eam in solitudinem, et loquar ad cor ejus* (Osee ii. 14).

In the Acts of the Apostles we have an instance of this need and value of a retreat. In the ninth chapter we read of Saul of Tarsus breathing forth threatenings and slaughter against the disciples of the Lord and going to Damascus to drag them back in chains to Jerusalem. Outside Damascus he is struck down. '*Who art thou, Lord?*' '*I am Jesus whom thou dost persecute.*' Now note Saul's next words and the reply they elicit, for these bring out the point I am insisting on. '*Lord, what wilt thou have me to do?*' Paul confesses; he is utterly, entirely wrong, and in that noble way of his submits at once. No excuses, no explanations, no palliations; absolute, unqualified submission! All his life has been woven wrong. Lord, what wilt thou have me to do? How does the Master treat him? This one confession, this one grand act of submission, is it enough? Will that Master give him something to

do in return for such an act of sorrow? Truly it counts for him unto forgiveness of the past, but there is the future to be faced. The whole of Saul's life was wrong, built on false lines, and there is nothing for it but to pull it down and rebuild it. No one act of contrition, grand as it is, is enough, and so the word comes: '*Arise, go into the city; there it shall be told thee what thou must do.*' With feeble hands outstretched, trembling, and sightless, he is led into the city. Three days he remains there, blind and dumb, neither eating nor drinking. And then, his retreat ended, he is baptized. And yet he is not ready for his work. A vessel of election to the Gentiles, to kings, and to the children of Israel he will be, but he is not ready yet. Three years he will spend in Arabia, communing in secret, adjusting his levels, finding his new bearings, rebuilding that strenuous life of his, this time to the Christian pattern. *Benjamin lupus rapax!* So with the soul I have put before you. No one confession, however earnest, will mend that life for good. Nothing but a retreat will straighten out what has grown so crooked. Hence it is that the first retreat a priest makes after his ordination is of such exceptional importance. He knows now the dangers of the life and the weakness of his safeguards, and, if need be, it is not too late to pull down and to begin to build up again.

I have now put before you the nature of zeal, the counterfeits of zeal, and the test of zeal. There now remains for me to say something of the objects of our zeal.

Our zeal will impel us to look first after the sinner, to bring him to a sense of his guilt, to lead him to better things, to show him the more excellent way. '*I am come to call not the just but sinners to repentance.*' The priest of zeal is impelled to leave the ninety and nine and to seek after the one lost sheep. A great truth, doubtless, that the greater need a soul is in the greater its claim on us. Nevertheless, we must not strain this saying. People that are in the grace of God have their claims too, even though they are more ordinary and less interesting. Most of our work will be with common souls and humdrum lives. The fact is that many of us have had the claims of sinners so dinned into our ears that we are in danger of forgetting the rightful claims of the saints of our congregation. I remember a retreat given at St. Edmund's College more than twenty years ago when this spirit was very rife. The good father, in the peroration of his instruction on zeal, bade us look for 'virgin souls,' and by 'virgin souls' he meant, he said, those souls which had never had the hand of absolution raised over them!

There is danger sometimes of sneering at the pious people and criticising our 'saints'; ostentatiously belittling them and boasting of our neglect of them. My belief is that sometimes we do too much to save the boy and too little to make him save himself. To hear some men talk one would be inclined to think that no girl or woman had a claim upon our ministry if she had not lost her virtue. Do your best for the sinner that does not

want you. Weary and disheartening as the work is, you will get your reward; but do not forget the pious penitent or the good lad who is trying to save his own soul. They are not unworthy of your care. It is quite true that our pious penitents are often troublesome; they are no more perfect than we are. Still, they have claims, and while some may be a grievous burden, as a class they are our mainstay.

It is our saints, not our sinners, who build our churches and pay off the debt; it is our saints who beg week after week for the schools and extend the Kingdom of God. It is to saints, whether they be our parents or pious benefactors, that we owe our education and our priesthood; it is the saints who have made possible our ministrations to the sinner, to the drunkard, to the adulterer, to the hooligan, to the fallen woman, to the pickpocket. In novels or Byronic poems, or on the lips of eloquent preachers, sinners are very picturesque. Properly written up, painted, or preached, they are far more interesting than any saints of my acquaintance. Esau, the hunter, is a more attractive figure than Jacob, the plain man dwelling in tents.

In practice, however, my sinners are quite commonplace and by no means desirable. The lazy out-of-work who loafs at the corner of his favourite public-house half the day, leaving the wife to slave to get bread for the children; the little woman, quiet and plausible, who will lie and lie and lie again to your face, and when she has got the shilling will

drink it and come back with another lie to-morrow; the sordid fellow who will make love to the housemaids and rob them of their wages; the bully of the streets; the smug respectable Pecksniffian swindler; the private money-lender who ministers to the wife's extravagance; the foremen or forewomen who grind down the hands and then cheat their masters; the men and women with stories of darker hue needless to describe—these are the sinners that I have to do with in my every day unromantic life. They have souls, and my Master died for them, and we must work for them, suffer for them, answer for them, and save them when we can; but they will never fight our battles nor keep our churches open nor build our schools.

It is on the men and women who live on their sacraments and are willing to support their church that our ministry rests, and these come chiefly from the good boys and girls who were best at home and at school, regular at Mass, and training themselves for self-denying, honourable lives. To them and their forebears we owe it that we are priests at all, that we have a church and a school in which to save souls and teach our little ones the way to God. Work for the sinner with might and main; catch him, save him if he gives you half a chance; never spare yourself if you can detect one grain of self-denial, one little bud of a desire for better things, but remember to the end that you cannot save him against his own will. And when you have done your part, remember that there are others too besides the prodigal. The

elder brother in the parable, in spite of his limitations, had his claims. It was to Jacob, the plain man dwelling in tents, a bit of a coward, perhaps, and not to Esau, the brave, bold, skilful hunter, that the Promise was given.

And now, before I end this part of my subject, let me turn my thoughts for a moment to my brother, the lonely priest, who has few of the helps which I have been describing to sweeten and keep wholesome his priestly life. To some men the life of loneliness is indescribably hard. Occupation wanting, pleasant intercourse with others wanting, money wanting, work not to be created save by genius or by something nearly as rare, what is such a one to do? How is he to get through the six days that intervene between Sunday and Sunday, when he sees again human faces of his own kith and kin turning towards him while he breaks to them the bread of life?

Here, let me confess it honestly, experience fails me and books are dumb. Dr. Barry tells us in his 'Newman' that 'all great literature is autobiography.' I suppose that every book is autobiographical in its limitations. I have said nothing of the priest face to face with intellectual difficulties; nothing of that other as he holds a brief for the Church in a roomful of keen-eyed thoughtful men; nothing of the young man with no taste for books, eating out his heart in a lonely mission, wearily longing to be up and doing. These things and others have never touched my life. At times I have stood and watched them wide-eyed and wonder-

ing, but only dimly reading the picture before me. To help others in these straits the texture of my soul is too hard, my sympathy too narrow. My life has had too much happiness, too little pain. Every morning, as I rose to greet it, brought me new interests; every night, as I lay down, came with dreams of the morrow. What am I to say to my lonely brother, who am I, to dare to help him? Nearly forty years ago two small boys were quarrelling. The elder had found fault with the younger for some supposed failure to do his duty. The younger, in defending himself, flashed out: 'you are nothing but another "Tom Tulliver,"' and it was true! I have never forgotten the saying, or my hardness in judging others where if I have not failed it is because I have not been tried. Want of money a difficulty; want of society a greater; want of work greatest of all. I cannot help the lonely priest to money, still less to society; but I can suggest that if he cannot find work, at least he may try to find occupation.

One of the busiest men I ever met was a priest who had no school and only some forty souls to care for. He had not work, but he was always occupied. Bishop Butt told me that when he went to Arundel in the fifties he soon found that he must learn to waste time intelligently. He could not do more than a certain amount of visiting in his district; gardening was irksome in the winter; so he betook himself to chemistry, rendering the house uninhabitable with fearful and wonderful smells. Another man I knew whose

mission revenues came from a few cottages. These he kept in good repair himself, and after many failures became quite a decent carpenter. Every man can handle a paint-brush, and most men can dig a garden. Some men have reared poultry, and others have bred shorthorns. Such things as these at any rate give occupation, and are suggested as rest and change from our priestly work. But there is also reading, and even, let me add, writing. 'No taste for books,' you say. Well, but such a taste is to be acquired. We all have to begin. If we have not the reading habit, nevertheless it may be won, and with less mortification than is implied in the fulfilment of the duties of our state of life.

Two points are worth remembering. First, not to attempt much at first, and to begin the day, when we are brightest and at our best, with our new venture. A man is taken suddenly from all the interests, lights and shadows, of a big town mission and flung into Sleepy Hollow. If you can get him to begin each day with one hour's solid reading or writing, you will have gone far to make his life glow with interest. A man I knew was a good athlete and interested in all forms of sport. He recognised that if he were to be a good priest he must cultivate the reading habit. He set himself to read Alison's 'History of Europe,' reading for one hour a day. Long before he was within sight of the later volumes he found himself busily engaged reading other books on the same period, and now, while the

fame of his football and cricket is forgotten, his name as a wise confessor and an able preacher will live long.

It is well also to take up some subject or work which is not entirely new to you. The elementary stages of any new study are for the most part drudgery, and drudgery is good only for boys. Hence, if you know something of mathematics and nothing of Hebrew, keep to figures and eschew the language of the Chosen People. If you have been through your French grammar, keep to that and leave German for the day when the reading habit possesses you and you are compelled to study German for the sake of what it can open to you. One reason why the lonely priest fails to become a reading man is because he tries to take up some new subject of which he knows nothing; after some time, the years of drudgery which he must go through before getting any pleasant result sicken him, and he is spoiled, perhaps for ever, as a man of books.

My other point is to take up something which will lead to some results within a reasonable space of time. My supposition is that you are reading not for the love of study, but to preserve your priestly spirit. It will be a help in such a case to apply yourself to something which will yield results in the near future. Most of us know enough French to be able to understand French books on our own professional subjects. With some practice, and without real drudgery, we might make very tolerable translations of chapters or,

indeed, of whole volumes of the great French Catholic writers who are illuminating the Church of God. I need not go back to the days of Nicolas, Montalembert, Lacordaire or Dupanloup to find examples of books which would have a sterling value for us, and would find a market if they were well done. Why is it that Batiffol's 'Histoire du Bréviaire Romain' is translated by a Protestant clergyman? Why is it that Didon's 'Jésus-Christ' is given to us in its English dress by a lady? Dupanloup on catechising is another example. 'Les Origines' by Guibert has been translated, and the English version of 'Les Origines' by Duchesne is out. I picked up the other day in a bookseller's shop a translation of Abbé Loisy's 'L'Évangile et l'Église.' Turning over the pages, I came across a passage in which the learned author's words about the virginal birth of our Lord were applied in the translation to the Immaculate Conception of his Blessed Mother. Why do our country priests, with time hanging on their hands, leave these books to be rendered into English by others not of the faith?

The lonely priest! My heart goes out to him in his silent watch and ward over the outposts of the Church of God. Alone he is, but not forgotten, not forsaken. Jacob was alone when he slept at Bethel the first night out from his father's home under the broad canopy of the stars; Elias was alone when he fled before the wrath of Jezabel. Alone indeed, but not forsaken. For Jacob, as he smiled in sleep, God painted visions of angels

with rosy wings ascending and descending from earth to heaven; to Elias as he fled the Almighty gave rest and food under the juniper tree, and in the strength of that food the Prophet arose and walked for forty days, even to the Mount of God, Horeb. One only was alone and forsaken too, and He was God. Once only in the earth's history did that cry of anguish ring true, *My God, my God, why hast thou forsaken me?* and He who uttered it was God as well as man.

Salvum me fac, Deus, quoniam intraverunt aquæ usque ad animam meam. Infixus sum in limo profundi, et non est substantia. (Ps. lxviii. 2.)

PART II

THE PRIEST'S WORK

X

RECTORS AND CURATES.

Qui bene præsunt presbyteri, duplici honore digni habeantur.—Tim. v. 17.

In considering the relations between head priests and their assistants it seems to me that I ought to address myself to the rector rather than to the curate, for the assistant priest is for the most part very much what the rector makes him.

The tendency of ecclesiastical legislation in England in these later years is to give the head priest the position of a quasi-parish priest so far as concerns those under his control, while keeping him entirely in the position of a missionary priest so far as regards his relations to his bishop and other superiors. The ultimate responsibility in everything concerning the mission is his, and his alone, and he alone is directly responsible to the bishop. That he may fulfil adequately his responsibilities, the bishop allots to him other priests who receive

from the bishop their faculties '*cum dependentia a Rectore ecclesiæ.*' Hence his first duty as rector will be to learn something of the art of government. *Ars est artium regimen animarum* (St. Greg. M. 'Regula Pastoralis,' i. 1). For, observe, he has to govern without having at his back either martial law or seminary law; yet govern he must if the work is to get itself done. Anyone, we are told, can govern in a state of siege; but if the head priest's government results in a state of siege it stands self-condemned.

In the seminary the word is, Do this and he doeth it; if he doeth it not, the word is Go, and he goeth! But with the assistant priests in a mission it is different. The rector did not appoint them, neither can he dismiss them; they are his partners, not his hired servants. Again, he has not the bishop's power with regard to them. In order to further the spread of the faith in England it has been thought well by the Holy See to withhold from the secular clergy in this country many of the rights that belong to their *status*. They have neither parishes nor freeholds, neither ordinary jurisdiction nor fixity of tenure. One reason why assistant priests become failures is because the rector tries to govern as if he had martial or seminary law at his back. It is not the curate alone who is responsible for the failure in this case. Bacon well says: 'It is most true as was anciently spoken: *The place sheweth the man:* and it sheweth some to the better and some to the worse: *Omnium consensu capax*

imperii nisi imperasset ; said Tacitus of Galba, but of Vespasian he saith : *Solus imperantium Vespasianus mutatus in melius* ' ('Of Great Place'). His first work, then, as rector is to govern men whom he did not appoint and cannot dismiss, who are under no vow of obedience to him and who are endowed with a healthy sense of independence. That he can do it, and that he does it so often with conspicuous success, speaks volumes for his large-mindedness and self-restraint, as well as for the priestly instinct and generosity of the men who obey.

The first lesson a rector learns is, that if he is to rule others he must begin by governing himself, oftentimes sinking himself and sacrificing his own wishes and his own methods that the work itself may be done somehow. In his essay on literature Mr. John Morley tells us that ' Politics are a field where action is one long second-best and where the choice constantly lies between two blunders.' What is said of politics is likewise true of the art of governing. The successful head priest will learn to be content sometimes with the second-best. The question is not how much he has a right to command, but how much he is likely to get done. And if he will be content to lead where he can never drive, to make the pace himself rather than spur on others, to set the example rather than give the order, to say ' Come ' rather than ' Go,' he will have almost always for his reward the richest service and the sweetest joy a ruler can win : the generous willing help of men who love him, and who, because they love him, find

their joy and their content in working for him and with him.

Noblesse oblige. So far as his rule is selfish or self-seeking, so far will it be a failure. He may get the absolute best if he presses, but in the long run he will do better for his work by accepting the second-best. If he merely considers the theoretical best, which often only means just what suits himself best and his personal comfort, he may get the obedience the law claims for him, but never the loyalty and never such service as love alone can buy. The service he wants, the service that will endure, is the service that his men render, not because he commands or orders, but because he has brought them along with him—because they see what he sees. And this power of making others see eye to eye with us, and the obedience that it breeds, the *voluntarium obsequium* of the 'Exercises,' is not given save to those who live for their work, not for themselves, who forget their own aims and reck nothing of their own success if only the others will stand in with them and work with them ungrudgingly, not counting the cost, for the saving of souls.

> Who overcomes
> By force, hath overcome but half his foe.

Let me sum up these general considerations in the wise words of Bacon: 'Preserve the right of thy place, but stir not questions of jurisdiction; and rather assume thy right in silence and *de facto* than voice it with claims and challenges. Preserve like-

wise the rights of inferior places ; and think it more honour to direct in chief rather than to be busy in all ' (Essays, ' Of Great Place ').

Before laying down the lines of the true relation which ought to exist between the head priest and his assistants let me glance first at some false and mischievous relations that occasionally arise.

Sometimes one comes across a mission with several priests where practically each one has an independent command. There is very much work to be done. The division of the various duties is carefully mapped out. Each man does his own work, and looks on it as so exclusively his own that he is ready to resent the interest which anyone else, even the chief, may take in it. One consequence is, that the welfare of the mission as a whole does not appeal to any of the curates, and the waste of effective power in that mission recalls to us the disorganisation of the French army in 1870, or of our own in the late war. In every mission from time to time comes work for souls that belongs definitely to no one in particular. Work such as this may go begging : none of them will look at it. In missions like this the rector tends to become merely the procurator in the house and the timekeeper in the church. The curates, while working hard, are tempted to work for themselves only and their personal success rather than for the saving of souls ; the spirit of brotherly unity is impaired, and sometimes the demon of jealousy and evil-speaking creeps into such a house. Nevertheless, with hard-working men it is far better that the head priest

should fail by overlooking them too little than that he should cramp and stifle their young energies and newborn zeal by minute rules and tiresome supervision.

Another false relation exists where the assistants are so dependent that each can do nothing in his own department without the formal consent of the head priest. If you are to get good work out of a man give him his head as you would a horse, provided he is on the right road. Zeal and energy are valuable assets, but they easily become stale. Give your man his work, and then, in God's name, leave him to do his best. Two points bear in mind: if the work succeeds, be it guild, schools, confraternities, or boys' brigade, whatever it is, it must develop. Leave him, therefore, free to work out its normal development, and do not hamper him with a fear of your disapproval or your *veto*; secondly, do not impose on him your methods. He is doing the work, not you. Let him do it in his own way. Probably your method is better than his. If it is, he may find his way to it later. Your business at the present stage is to get the work out of him, not to do it yourself. Leave him free as to methods if you would get the results best for the work and best for him. Then be moderate in your expectations and generous in your appreciation of any results he may achieve.

> Be to his faults a little blind;
> Be to his virtues very kind.

Men in authority do not make half enough use

of the enormous power that a kind saying or a word of praise rightly bestowed gives them. Many years ago a bishop entrusted the carrying out of what he looked on as the work of his life to a young priest who had not held any position of responsibility before. Naturally, the priest looked forward with a good deal of anxiety to the ordinary's first visit. The bishop came, made many inquiries, asked all kinds of questions, went into everything most carefully, but neither that day nor the next did he give any indication of approval or blame—hardly, indeed, did he make a suggestion. At last, when the visit came to an end, the priest could stand the suspense no longer, and, when asking for the bishop's blessing, he blurted out: 'If, my lord, there is anything to be changed or ——' 'Thank you,' said the bishop; 'if I have *any fault to find* I will tell you at once.' It never occurred to the good man that a little word of praise, some note of encouragement, would have smoothed the pillow of that man's anxious nights and might have been taken gratefully as a return for his whole-hearted zeal.

Be kind to your man, and especially be on your guard not to confine your comments to his failures. There are plenty of people to tell him of those. If you take the trouble to tell him of his good points he will be ready to work till he drops, and you will have made an earnest man of him. Do not expect him to do the work as well as you would do it yourself. If he could, he might have a title to be rector instead of curate. And remember, too, that an

assistant, or one who is not in command, can afford to be bolder in his experiments and to risk failure more easily than you on whom all ultimately depends. The very feeling that he has another to fall back on, and so that he is not finally responsible, gives him a freedom in his methods which will often win admirable results. 'Boldness,' says Bacon in his immortal Essays, 'boldness is ever blind, for it seeth not dangers and inconveniences. Therefore it is ill in counsel, good in execution; so that the right use of bold persons is that they never command in chief but be seconds and under the direction of others. For in counsel, it is good to see dangers; and in execution, not to see them, except they be very great.'

But there is a lower depth still and more nearly fatal to the curates and the mission than either of the false relations considered above. There is the head priest who wants to do everything himself and actually does whatever is done in the mission. He has assistants, but he has zeal also. He knows that he is the ablest of the group, and on the plea that his people are entitled to the best the clergy can give them, he essays to do everything himself. Of course he is the ablest of the group. That is an excellent reason why he is head priest and not curate, but it is no reason why the others shall do nothing. His curate, he will tell you, cannot preach, so he takes all the sermons himself. Naturally the bulk of the confessions fall to the older priest; the catechising in the schools, the sick calls, they all come to him, because nothing definite

has been allotted to the assistants, and to them nothing goes except the stray crumbs that fall from the head priest's table. The next stage is for the rector to fall sick and then complain that the others do nothing, that all the work falls on him. Meanwhile the young men are eating out their hearts in bitterness, seeing work which may not be done, and having their young lives spoiled by the idleness that is forced upon them. What will make such a rector realise that God's grace does not come exclusively through his facility of speech? *Labia sacerdotis* (not *rectoris* necessarily) *custodient scientiam*. When will he realise that he has obligations to his assistant clergy as well as to his flock? He has to train the one while he is saving the other. Burke bids rulers bear with inconveniences until they fester into crimes. The shortcomings of the assistants are only inconveniences, he must not magnify them into crimes. He has to overlook; let him also look over. A head priest of such a temperament is not fit to have charge of a mission where there are assistant priests. Put him at a smaller place where his unfortunate theories will do less harm and cannot spoil a brother priest's life.

From these false relations it is a relief to turn to the true relation that ought to exist between the head and the members, between the rector and his curates. The aim of every manager is to get as much good work as he can out of his assistants, and a parish is governed by the same principles as any other concern which calls for the combined efforts of several men.

The first principle is, that all the priests in the same mission are partners in a joint concern, and that the true relationship of the rector to his assistants is that of the senior partner to the junior partners of a firm. They are partners—that is, all are equally interested in the success of the firm, though all are not of equal authority. There is a senior partner and there are juniors, but the juniors are partners, not clerks. It is not, then, right to conceive the position as if there was one head and that the others were merely clerks or servants; all are partners, all share a joint responsibility, greater or less, according to their position in the firm. Hence the first desire of every partner should be the prosperity of the whole firm, and second, the success of his own particular department. Nothing which touches the firm's welfare should be without interest for each partner.

Once we have grasped clearly this idea of partnership, with the joint responsibility which it entails, it is not difficult to see in a general way the obligations of the senior to the junior partners and of the assistants to the head priest. If the junior partners are to take an intelligent interest in the doings of the firm, it is clear that the senior partner must from time to time talk over the position of affairs, at least in an informal way, and let the others know the general lines of his policy and aims. Men resent it sometimes very bitterly if they hear for the first time of some project or new development not from their chief, but in the house of some favoured parishioner. The help of our brethren in our work

is worth having ; let us see that we do not forfeit it by ' bad form ' of this kind. There are, of course, occasions when we cannot take them into our confidence in the earlier stages, as there are men who can never keep counsel ; but even then we can usually manage that our brethren learn things that concern their work from us rather than from our people. ' If thou have colleagues,' says Bacon (' Of High Places '), ' respect them and rather call them when they look not for it, than exclude them when they have reason to look to be called.'

With regard to the duties entrusted to his assistants, the rector will make it his business to know the general lines of work that each man is following. He will make opportunities to draw them out on their work, to talk it over, to discuss its possibilities as well as its difficulties. He will sometimes make suggestions as to methods of work, but will be most chary of insisting on these. By showing his interest he will magnify the importance of the work in the younger man's eyes, and by leaving him free as to methods he will help to develop that sense of responsibility without which the best kind of work is never done. In Captain Mahan's ' Life of Nelson ' we read : ' In all cases of anticipated battle Nelson not only took his measures thus thoughtfully, but was careful to put his subordinates in possession both of his general plans and, as far as possible, of the underlying ideas. . . . In communicating his ideas to his subordinates he did not confine himself to official intercourse ; on the contrary, his natural disposition impelled him rather to familiar

conversation with them on service subjects. "Even for debating the most important naval business," we learn through his confidential secretary at this period, "he preferred a turn on the quarter-deck with his captains, whom he led by his own frankness to express themselves freely, to all the stiffness and formality of a council of war"' (Mahan, ii. 216–7). In his Life of Walpole Mr. John Morley has a chapter on the Cabinet and its functions in the English constitution. The part of interest to us at this moment is the section where he discusses the position of the Prime Minister and his relation to his colleagues. The Cabinet is jointly responsible for the doings and public utterances of its members, and the Prime Minister is the official spokesman of the whole. Mr. Gladstone, Lord Rosebery, and the younger Pitt are quoted. Their sayings are of interest to us, and make the parallel that I am suggesting. Mr. Gladstone, speaking of the perfectly organised administration of Peel in 1841–6, declared that 'nothing of importance was matured or would even be projected in any department without his personal cognisance, and any weighty matter would commonly go to him before being submitted to the Cabinet.' Lord Rosebery says: 'The Prime Minister is senior partner in every department as well as President of the whole,' and Mr. Morley adds that Pitt insisted on the absolute necessity of this doctrine, and that the Premier should possess the principal place in the confidence of the king.

Having treated of their work, let me pass now to

the home life of the clergy in a house where there is more than one priest. It is a naughty saying that there is only one thing worse than being a curate, and that is having one. It was a rector who said that. Doubtless the other men could give as witty a summary of the same subject from their point of view. It is hard, this living together of men of different ages, position, and tastes. It is not good for man to live alone, and nature bids him take a wife to be the companion of his life. Yet it was necessary to institute a sacrament to enable the man and wife to live together and to put up with each other's shortcomings. These clergy have not the call to community-life implied in a vocation to the religious state; they certainly are not married to their brother curates or rectors; they have not even chosen each other. It is the bishop who has joined them together for better or worse. Strange it would be if there were not difficulties sometimes and opportunities for friction at all times.

First there is the rector. He has his faults like the rest of us. I have known good fellows, excellent rectors themselves now, who have lived with, and, if I may use the expression, have lived down, cross-grained cantankerous chiefs in whose eyes nothing was right. I think I divine their secret now. First, they resolved not to see that these old men were vain and jealous, close and mean. Verily there is great virtue in the blind eye. Then they made up their minds never to defend themselves. How are you to shoot the bird that will insist on perching

on the barrel of your fowling-piece? Then to see it through; not to appeal to the bishop, not to ask for a change. The fact is, the bishop knows the state of things as well as the curate, and he is just about as helpless. Heroic virtue, my friends, yes, and now their own fund of patience and forbearance, and, above all, their own power of influencing others, are part of the fine flower of chivalry they have grown in their own souls, the earthly portion of the reward whose fulness awaits them hereafter. I once asked a funny fellow how he lived through a life such as I have described. For answer he said: 'Do you know Campbell Walker's "Correct Card"?' (a whist book; it was before the days of bridge). I nodded assent. 'Then,' he said, 'read again the chapter, "How to treat a bad partner." It is of no use trying to cure him. I bear with him until the bishop cuts for a new deal, and meanwhile I play my own hand.'

Then there are our brother curates. It is not well to be always contending for our rights, but there is such a thing as ignoring orders which a man has no right to give us. 'Preserve thy right of place,' as I have already quoted from Bacon, 'but stir not questions of jurisdiction, and rather assume thy right in silence and *de facto* than voice it with claims and challenges.' Our average life as an assistant priest is about six years; I had fourteen.

Then there are the servants. As a general rule servants are very much what we make them. It is true that sometimes we are badly treated by them, but sometimes, too, a young man forgets

himself, is rude, overbearing, and ready to take offence, mixes himself up in the sordid squabbles below stairs, taking the part of the housemaid who looks after his room against the housekeeper whom he hardly ever sees. 'There is a class of persons,' said Mr. Balfour once in a speech, 'that is always ready to see slights and to take offence. They are ever guarding their honour and are nervously fearful that anything should soil it. You know the people. They are those who are not quite at home in their surroundings. They were not born to their present position. If they had inherited it, they would have taken for granted that others mean to be civil and courteous in dealing with them.' We shall do well to take our position for granted. Let us make up our minds once for all to start with the assumption that though it is our sad fate to be curates and inferior persons generally, yet servants do not set out with the intention of being rude to us, neither have they a burning desire to slight us. It is just one of the smaller trials of an assistant priest, and the same may arise with regard to teachers, the housekeeper, sacristan, and the rest. A blind eye at times is a great peacemaker, and a resolve not to see rudeness or incivility too easily may sometimes save us many an hour of misery. Servants, as I have said, are mostly what we make them. If they are flighty and light, and forget their place, it may sometimes be because we have taken too much notice of them, or talked too much to them. The maids are very pleased to win notice; they will work their nails off to please a man who shows them

a little preference. The housekeeper holds them with a tight hand when they are downstairs, and we may be sure that any attention we may show them will be duly retailed for the edification of the others, and that the story will lose nothing of its picturesqueness in the telling.

Perhaps the most responsible, certainly the most difficult, and, in general, the most unsatisfactory work done in a big clergy-house is what is called answering the door. Who amongst us has not waited with what patience he could while he has rung and rung and rung again? I am not surprised to find in the rules of some religious communities that the portress is a person of a good deal of importance, and that she is to be very carefully selected. If we put a boy at the door he is sometimes clean, and always impudent; if we put a man, he bullies the poor, while he is ready to kiss the feet of the glib man in a frock coat who travels in family bibles for the maids and superannuated atlases for the masters; if we have a woman there, she resents the good looks of her sisters who seek the priest in their trouble; she leaves them standing in a draughty passage or an unlit hall, and then conveniently forgets to tell the priest of their coming. The boy is sharp but untrustworthy, while the man and the woman run each other pretty close in total inability to sample your callers and in general crass stupidity. I have heard it whispered, too, that sometimes the clergy themselves are not so helpful as they might be. Men hate being disturbed for people of whom they can guess nothing, except that

the probability is that these enemies of their peace are on a begging expedition. Usually the maid gets the name wrongly, and the priest sends back a message that he cannot help the case. Later on he finds that the person sent from the door was one whom he had tried to find at home times without number. The maid's stupidity, and his own perversity, have had their due reward, and he must begin again under an added disadvantage or he will never get those children into a Catholic school.

I wish that I could find a satisfactory solution of this difficult problem, for it is one of the most general and one of the most unsatisfactory features about big clergy houses. We spend hours and hours tramping the streets, compassing land and sea to make one proselyte, and when he comes to our door we let him slip through our fingers. We are the servants of the people. Our people support us and have a right to come to us, and the support of the rich is given partly that we may be able to do our duty to God's poor. If they do persevere sufficiently to get inside the door I think that usually we ought to try to see them ourselves, for fear of missing some chance that may not come again. I know that it is very hard and a great waste of time; still, I see nothing else for it as a general rule. Sometimes—and especially if they are begging and have absolutely nothing to do—a civil message that you are engaged at the moment, but will come in half an hour, will get rid of them, or, better still, will get you an inkling of their business. If you can get that, the position is simple, but the difficulty

is that the maids are 'mostly fools.' If they ask straight out, 'Is it a sick call?' the answer will of course be 'Yes,' and you will be brought down to the door to find that he is the sick man himself, sick and weary, and sorely needing a half-pint, that he has tramped all the way from Birmingham to see you because your namesake there told him that you would assist him! The problem would be more than half solved if the maids had brains enough to be able to find out to some extent what the people have come about, for the priest would then be able to decide without loss of time what to do.

Some rules we might make for our own guidance. The first is that in a big mission, where there is more than one priest, no servant ought to be expected or allowed to 'take in' the particulars of a sick call. Such a duty demands some professional knowledge. The urgency, the sacraments received, the possibility of Holy Viaticum, and such like, can be properly noted only by a priest, and if the priest is out whose case it is, the general rule of the house ought to be that some other priest, and not the maid, should be called on to take in and enter the particulars in the sick-call book. It is not fair to the servant or to the sick to expect her to touch work of such vital importance. A good practice in many busy missions is to have, in addition to the sick-call book, a slate or a book in which the maid is allowed to write. She will enter names and addresses of callers and their messages when the priest is out, or, better still, she may allow the callers, if sufficiently educated, to enter their own messages. As a

general rule, verbal messages are unsatisfactory, and it is seldom that they are correctly delivered.

Some years ago, on Easter Sunday evening, at St. George's Cathedral, we put in the benches, according to our custom on Bishop's days, copies of the C.T.S. excellent leaflet, 'How to become a Catholic.' The next morning came by post a letter stamped and addressed: 'The Clergy, St. George's Cathedral, Southwark, S.E.,' and inside nothing but a copy of this leaflet. One paragraph had a racy addition. The sentence ran thus: 'Go to the Sacristy (vestry) door and tell the first person you meet that you want to speak to a priest; or *go to the clergy-house and ring the bell and make the same request.*' This latter part was underlined and heavily scored, and then was added in lead pencil: '*And get a saucy answer.*'

I preserve that envelope and paper as a scourge for my own back. Sometimes it has its uses, too, for the edification of a new maid.

Let these remarks suffice for our duties to the other members of our household. Let me now say a word about our obligations to those who come to the house or the church to see us. They are principally included under the words punctuality and courtesy. Punctuality, we are told, is the courtesy of kings. Let it be one form of our courtesy also. At the same time we may well be on our guard against an exaggerated importance of punctuality. In these busy days of railway trains and Greenwich mean time the Anglo-Saxon mind is apt to look on punctuality as one, at least, of the ten command-

ments, if, indeed, it has not one of the two tables of the law all to itself. Just as men will tell you gravely that Poor Richard's pagan saying: 'Cleanliness is next to godliness,' comes in the Bible because Wesley used it, so they will maintain that unpunctuality is one of the seven deadly sins, if, indeed, it is not one of the four sins crying to heaven for vengeance. The virtue, if it be one, came in with Black Forest clocks and has been dry-nursed by railway trains during the last seventy years. Before that, when a priest was going to say Mass, he rang a bell and the people came; now he rings a whole peal of bells and they stay away. In less feverishly active countries than ours to this day, if you ask what time the 'festa' begins, they will tell you, with a shrug of the shoulders, when the 'vescovo' arrives.

The custom in England is to have times definitely set apart for definite duties, and we have a responsibility to keep to those times. Some priests are always unpunctual, never in time for any duty, always away when they ought to be at home, and the curious thing is, that if you ask them, they have always a ready and excellent reason for their absence on this particular occasion. Unpunctuality of this sort is a form of selfishness and want of consideration for others. Servants resent unpunctuality at meals, and the head priest has reason to find fault when dinner is provided for four or five men and he has to eat it alone. 'If they do not tell me,' he says, 'they might at least have the civility to let the housekeeper know. These are the men who will

feel badly treated to-morrow because they have cold shoulder for dinner.' My experience is that servants do not grumble at extra work for a priest who is considerate of them. If such a one is late for meals they will cheerfully keep hot plates and hot meat for him, for they know that he must be detained by duty. But they do resent carelessness and unpunctuality, and it is want of consideration of this kind that breeds in them bad temper and worse cooking.

Punctuality is also of first importance in keeping the appointments we have made. I have seen men who have an appointment—say with a convert for instruction—calmly ignore the whole thing when something more attractive crops up. They will let the convert come, only to learn from the maid that the priest is out for the day. From time to time, but only occasionally, these things come to the knowledge of the head priest, and then the men resent it keenly if he ventures to suggest that there is something wanting in their notions of courtesy and good breeding. Letters come to them, or are handed on to them by the chief because relating to their work, and a week or ten days later the rector gets another letter, generally of a more or less acid flavour, to inquire whether the first letter has been received. Business people expect us to be businesslike in our dealings with them. Letters can always be acknowledged at once, even if we are not in a position to give a complete answer.

Then, again, my new curate is 'called upon' by some rather punctilious person. He is a bit shy

and nervous, and he will not brace himself up to an effort new to him now perhaps, but one which will be required of him from time to time till he dies. He will not face the trouble of returning the call; he knows that he is in the wrong, and of course he gets angry with the people whose kindness has put him in the wrong. Then he gets hurt and resentful if people suggest that his conduct leaves something to be desired. Who is in fault? These are small matters, doubtless, but most of us are small men; when we become great men we may afford to set aside such observances, but until that hour arrives let us remember that our life is made up of small things such as these. 'Little things on little wings take little souls to heaven.'

Let me take for my last point in this chapter on the young priest's home life the important subject of his recreations.

First, we must remember that proper recreation is of first importance. It is not waste of time any more than is going to bed; it unbends the bow and brings into play another set of mental fibres or physical muscles. Recreation is of innumerable kinds—physical exercise, games pure and simple, intellectual amusements; but the essence of recreation is that it is in some way a change of occupation. In this wide sense it is needful for all, old as well as young, while the particular form it may take depends on the particular character of our ordinary work as well as on our age and tastes. We may look on it as settled that recreation is needed by all,

and that in every rule of life this need must be reckoned with and provided for.

In general, one may lay it down as a principle that if we can get or take our recreation at home with our brother priests it is better to do so than to accustom ourselves to seek it in the houses of our parishioners. This is the practice in religious communities where great stress is laid on the importance of this observance. I have heard a shrewd priest say that he could not get his recreation at home, that he would not take it with his people, and that when he needed recreation he made it a point to go outside his mission to seek it. When he was at home he was, so to say, always on duty ; when he wanted to be off duty he went away. On the other hand, I knew another who made it a point to propose a rubber of whist to his curates one night in each week, feeling that he was doing a good work in accustoming them to take their recreation at home. *Quam bonum et jucundum habitare fratres in unum.*

While a prudent writer dare not suggest a rule that a priest ought never to take his recreation in the houses of his people, yet it is certain that such a practice has sometimes disadvantages. It exposes the priest to a charge of favouritism, it tends to bring him into ordinary parish gossip and sometimes into mission squabbles. Even when all due precautions are taken it is somewhat difficult to be on terms of familiar intercourse with people and at the same time to retain that priestly reserve which

befits one who has to administer to them the sacraments and to break to them the bread of life. God forbid that I should say that it is impossible. All that I ask is that we should realise that such a practice has its dangers and drawbacks, like many other excellent things. 'When I listen to your sermons, Monseigneur,' said Louis XIV. to a famous preacher, 'I am terrified; when I see your life I am reassured.'

How often is there in a busy town mission a Catholic house where the clergy are made welcome. I picture to myself the prosperous husband and the bustling wife, good as gold, fair and forty. Four or five children there may be, the younger ones serving in the sanctuary, or an elder boy perhaps studying for the Church, with two or three girls, fresh and smiling, innocent and good. They are not highly educated; their staple of talk is of persons rather than of things. What wonder if we find our ease there? What wonder if we put on our slippers and put off our manners? We are a pack of young people all together. It is just school days over again, the freshness and innocence of it all, only something pleasanter, for some of these are growing girls instead of young men, and we are now priests whom all are a little ready to worship, a little slow to criticise. Hence our tongues wag. Ourselves first, our work, our little difficulties, our sick-calls, our likes and dislikes. Then, perhaps, come our little grumbles: other people and their defects. Little by little we fall below our level and become, it may be, a little loud and vulgar, and we are not long before we take to calling the girls by their Christian names, and

the head priest by his surname. No real sin in all this, though there may be some danger to us and to them, but it is not the picture we drew at college of our relations with our flock, and yet how much darker I could paint its dangers without exaggeration.

XI

PREACHING

Prædica verbum: insta opportune, importune; argue, obsecra, increpa in omni patientia et doctrina.—2 Tim. iv. 2.

LET me come now to a duty which most of us dread, even though we might be ready to give long years of our life in return for success in fulfilling it—the duty of preaching. Under this title I take merely the ordinary ability to expound clearly and simply to our people the truths of faith and the duties of a Christian life. Of the gifts of oratory which adorn our great preachers I have nothing to say. The question that I have to answer is this: An important part of your ordinary work on the mission will be to preach the Word of God; *Evangelizare pauperibus misit me*, said my Master of Himself; to us He says *Prædicate evangelium omni creaturæ*. How are you to fulfil this charge? Let me speak of what is required of you as preachers of the Word of God. First is required unction; secondly, knowledge.

Unction is one of the fruits of personal holiness. It will spring from a life of prayer, from a spirit of priestly zeal. Underneath every sermon there ought to be a fountain of unction bubbling up with

your words, ready to flow over the souls of your hearers. *Fons aquæ in vitam æternam salientis.* You are preaching to them because you want them to serve the God you love, to avoid sin and to go to heaven. The one desire of your life is to save those men for whom your Master died. Hence it comes that, whether you are preaching a dogmatic sermon or relating the life of a saint, whether you are tracing back the historical development of some doctrine or giving a simple catechetical instruction, there will be always present that spirit of zeal which manifests itself to our listeners in this quality of unction. The power which flows from this is independent of all oratorical gifts and natural talents, and is the fruit of the personal sanctity of the man who is speaking. There is a letter extant from Garrick, the actor, to a young preacher, which illustrates how this unction would manifest itself in his work :

'My Dear Pupil,—You know how you would feel and speak in the parlour to a dear friend who was in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You would not think of playing the orator, of studying your emphasis, cadence, or gesture. You would be yourself. . . . What you would be in the parlour be in the pulpit, and you will not fail to please, to affect, to profit.'

The other equipment every preacher requires is knowledge, and knowledge cannot be acquired or

even kept up without reading and study. Unless you make it a practice to read your Holy Scripture as well as your office, you will never have that familiarity with the sacred text which good preaching requires. It is not so much texts that we Catholics require in our sermons ; it is illustrations, examples, and teaching cast in a Scriptural mould. With the aid of a Concordance it is not difficult to string together a series of isolated texts. What we should seek in preaching is the familiarity with Holy Scripture which seems to find instinctively in the Gospels, in the history of God's chosen people, or in the teaching of the prophets, just the illustration and often even the very turn of expression that is needed to drive our point home. Bishop Hedley's books, which I think were all originally sermons, are conspicuous instances of this particular form of excellence, while Bishop Hay's works are invaluable for their assortments of Scripture texts.

You will now, not unnaturally, expect me to say something of the use and misuse of books of sermons. Our right use and our wrong use of them depend chiefly on whether we have something to say or whether we have to say something. If we have something to say we shall probably use books ; if we have to say something we shall probably misuse them.

Books may be used for two purposes : to save us thinking, or to make us think. To use them to save us thinking is to misuse them ; to use them to make us think is to use them. But the fact is, if you have a sermon to preach, to begin with books

is to begin at the wrong end. Begin with yourself, and having got what you can out of your own head, you may go to books. Poor stuff it may be, but it is your own ; it will give to your sermon all through that note of personal effort, of individual ownership which attracts men to listen. There is something here to listen to ; it is not out of books, it is spun out of a living, feeling man. Then go to books—Bossuet, Newman, Wiseman, Hedley, and the rest, and take what you will. What you take now you will make your own. Long before you preach it to others you will have digested and assimilated it and made it part of your mental equipment. In Wilhelm and Scannell's 'Manual of Theology' you have Catholic teaching thrown into English idiom. It is only those who have tried conscientiously to put the teaching of Franzelin or Hurter into words which our people can grasp who can realise adequately the service which this work has rendered to all who endeavour to expound the Church's doctrine to the English-speaking races. In addition to the Catechism of the Council of Trent, we have the 'Manual of Christian Doctrine,' Howe's 'Catechist,' the 'Clifton Tracts,' and the hundreds of booklets published by the Catholic Truth Society. The man who wants to make people listen will go through life somewhat in that frame of mind which the Master commended in the unjust steward. Every time the steward met a tenant, every time he crossed a field, he said to himself : 'Now thou canst be steward no longer.' And he prepared for the evil day. The young preacher

will be always preparing for—next Sunday. All the week through he has that coming sermon at the back of his head. As he reads his paper or hears the man in the street he listens to what the world is saying or thinking; from time to time he finds something that fits in, and he smiles softly as he says to himself: 'That will help me next Sunday.'

> And this our life . . .
> Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in everything.

I now address myself to the practical questions: what ought you to preach, what principle should guide you in choosing your subject? In the book of Malachi the writer severely reproved the priests because they offered on the altar of God mouldy bread (Mal. i. 7). In preaching the Word of God you have to break to men the bread of life. See to it that it is well prepared, well baked, not stale, not mouldy. It is not unknown to give French rolls when men need cottage loaves, and sometimes we put them off with unbaked dough or mouldy crusts. God has sent us to these people to be to them as fathers. *Quis ex vobis patrem petit panem, numquid lapidem dabit illi? Aut piscem, numquid pro pisce serpentem dabit illi?* (Luc. xi. 11).

When you ask me what you must preach, I answer you by asking another question: 'What do you know?' Preach that, and not what you do not know. Take what you know, and, out of the things you know best, select what will be most helpful to your people. You are not bound

to the Sunday Gospel, neither are you bound to draw a moral or to end with a blessing, valuable as these things are in their place. What is of obligation is to give them the best you have—what you know, what you know best, and not what you do not know. What does the young priest know best? Usually the dogmatic theology lectures have occupied the chief part of his time in the seminary. That being so, he would naturally incline to instruction rather than to exhortation. Neglect of grace, of life's opportunities, sin, drunkenness, gambling, and the rest need unction, and in exposition gain so much from life and the preacher's experience, that the young priest will do well to leave such subjects alone until he has some unction, until he has had some life and experience to draw upon. Subjects of the hortatory class are apt to lead the young, unpractised preacher to waste himself in vapourings and to become a mere windbag. Hence, speaking generally, the ordinary man will do well to begin with instruction. We can always gather information and give it out, and the people will always listen to facts. When preparing instructions, illustrations innumerable will crowd upon us. We have no less than twelve articles of the Creed and Seven Sacraments, even if we leave the Ten Commandments as well as the commandments of the Church to the older clergy.

Again, it is not difficult to get up the account, say, of an Epistle, its setting in the Apostle's life; the old notes of seminary days will give you all that. Such an instruction will do more good than a

general exhortation which is apt to fizzle out in commonplaces. Or take for your subject the scope of one of the Gospels. Read the book entitled 'Leading Ideas of the Gospels,' by the Protestant Archbishop Alexander. It is worth half-a-dozen volumes of ordinary sermons. Read his section entitled, 'What women did for Jesus and Jesus for women,' and the contrast he draws between the Virgin Mother as presented by the Jewish Matthew and the Hellenist Luke. There is also the series of monographs (in French) by Allard, Batiffol and others on the early history of the Church. You have Lives of the Saints, the feasts of the Church, and the Catholic Dictionary at your elbow to help you. Add to these your dictionaries of the Bible and your Vigouroux's 'Manuel Biblique,' and you find material fairly worked up for hundreds of sermons of a character which men will listen to with profit and enjoyment. What is all this but catechizing? Provided you call it preaching and avoid the word catechizing, as Dupanloup once said, at the end of a long course of instructions in Notre-Dame, people will come and your work will prosper.

> Men must be taught as if you taught them not,
> And things unknown proposed as things forgot.

Having settled that you are to preach what you know best, how are you best to prepare yourself and your sermon? Undoubtedly by writing. 'Writing [maketh] an exact man,' says Bacon. Writing is a merciless critic of ignorance. Until you put your knowledge to the test of writing it

down in black and white you will never be clear about your limitations. When you are going to preach on any topic, try first to put down on paper out of your own head just what you want to say. You will agree that it is better to discover your limitations and to remedy your ignorance before you go into the pulpit or attempt to teach others. There are certain mechanical helps which have their value. In writing there is an advantage in choosing large paper rather than small ; there is a virtue in a big margin, and sometimes even in writing on alternate lines only, so as to leave room for after-thoughts that gather around as the subject grows upon you. Do not go to other wise men or their books until you have written down all your own wisdom. Do not be frightened of new paragraphs, of new ideas, of lines left blank to be filled in later. Paper is cheap and eyesight is precious. Write on what comes to you without too much care for sequence ; all that will come later.

It is a mistake at first writing to attempt to elaborate our thoughts. Get them down first just as they come. It is ideas you want first, let the working out come later. There was a posthumous paper by Bishop Creighton published lately, from which I have already quoted. It is only the essay in the rough. It would have been elaborated and worked up before delivery, but it was never delivered. Its structure is noteworthy. The ideas are all there, but the paper is written in short, direct, scrappy sentences. Yet all he wanted to say is there. Had he lived we should

have read it in the well-balanced periods of the historian of the Popes of the Reformation.

Do not change your subject. Hold fast to it if your life is to be useful and your work fruitful; keep to it always, even though it seems hard and unsatisfactory in working out. Good work will always tell, even if this particular sermon is not worthy of your reputation. We are apt to think that our friends expect a great deal from us. As a rule they are content if our success is quite moderate.

When you have got down what it occurs to you to say, and when you have perhaps added some of the thoughts of other men, you will then attempt to put your subject in the order that best suits it. You will have to cut out many of your first thoughts. They would lead you too far; they are not lost, they will come in again at another time.

I have often observed in men who have to preach a few defects worth noting. One is to choose a text and then say nothing about it. They seem to think that because its meaning is clear to those who have studied the words in their context it is equally clear to those who have not. Sometimes, too, they will crown their ineptitude by straightway quoting a second text before explaining the first. A caution worth giving is, that you should seldom apologise for yourself, your presence, your subject, your sermon. 'He began by stating that he was unable to treat this great subject worthily,' said one of the Oxford converts of a friend, 'and he took three-quarters of an hour to prove that proposition.' Do not tell your hearers of your

ignorance ; leave them to find it out. Preachers, again, sometimes hamper themselves by proposing to show that the subject they have taken is appropriate to the occasion, and will go so far sometimes as to put aside a subject because it does not conform to this canon of theirs. *Hoc volo, hoc jubeo, sit pro ratione voluntas* is reason enough for any sermon on ordinary occasions, provided that it contains what is worth saying. The real reason why you have taken this subject ought to be that with your limitations you thought that you could do more good to souls with this subject than with another.

Having now put your subject in its orderly form, if you will write it out pretty fully you will know it in a way which will fairly ensure that you shall give your people of your best. If you have an illustration or a 'purple patch' which depends for its effectiveness on the way that it is put before the audience, write this out in full, even though in the delivery it seems a little too ornate to be quite in keeping with the rest. Many find it better and more convenient for reference, and for getting them up, to write their sermons on sermon-paper rather than in books. A bundle of sermons for each of your earlier years, tied up neatly and docketed, ought to be a proof of industry and of the formation of good habits. If you want to find them afterwards without difficulty, you may easily make an index according to Sundays or subjects. Your experience will be that these sermons of your young days, carefully written though they be, will not be fit to preach again as

they stand, but they will give you solid facts and good illustrations which will have their value in your later years.

When you come to the actual preaching you will find the value of solid facts. In the nervousness of delivery, moral reflections are apt to ooze out, but facts stand to us like rocks. If it will help you to keep to your subject, by all means have just the headings of your points on a slip of paper with you in the pulpit. You do not go there to say a lesson off by heart, but to preach as good a sermon as you can prepare. Therefore, if notes help you, take some with you, but let them be *very* few or you will be hampered by them or tied to them. Do not attempt to learn your sermon off by heart. In order to be effective in speaking, you must repeat yourself in a way which would be intolerable in a written composition. Do not spare yourself in the first years of your priesthood, when your character is plastic and habits are formed. Having done your best, go to your sermon with assured confidence that good honest endeavour always tells in the long-run, and that you are working for a Master who repays every attempt ninety and a hundred fold.

Lastly, let me put in a plea for reading decently. I cannot teach it; all I can do is to ask for it. I ask you in all seriousness to take pains to speak and read as if you mean what you are saying, and as if you want others to get hold of it. Read the thing over beforehand. It is not a bad plan to have the Sunday notices read out at dinner on Saturday by the priest who will have to

read them to the people the next day. If the writing of the head priest is difficult to make out, the younger man has an effective remedy in his hands by making a fair copy of it for his own use. Anything is better than the slovenly stumbling which sometimes shocks us in men who could do quite well if they would take a little trouble. The notices we want to impress on the people's minds, the Epistle and Gospel are a sermon in themselves. The public prayers are meant to touch men's hearts as well as honour God: how little we do with them. Of course it is easy to overdo, and it is better to underdo than to overdo. A reading that is a bundle of emphases grates on our ear. The reader has not yet gained the artistic sense that shows him that monotone has a value as great as emphasis, but at least such a reading witnesses to the pains he has taken. Too many of us speak badly and read worse.

Quam pulchri super montes pedes annuntiantis et prædicantis pacem, annuntiantis bonum, prædicantis salutem, dicentis Sion: Regnabit Deus tuus! (Isaias lii. 7).

XII

THE PRIEST IN THE CONFESSIONAL

Accipite Spiritum sanctum. Quorum remiseritis peccata, remittuntur eis.—S. Joan. xx. 22.

I COME now to the sacrament which of all others appeals to the priest's heart, and makes God's sunlight dance on a life that may be very drab. It is, of course, a truth that the power to absolve is given to the priest not for his own sake but for the sake of his penitents. At the same time it is very true also that if there was no sacrament of penance to administer many more priests would lose the spirit of the vocation, the savour of their ordination. To many of us the work of the confessional has been the salt which has kept our priesthood sweet and wholesome. When we first come on the mission it often happens that our self-confidence melts away under the strokes of failure. There is no doubt about it, whatever we are, we say to ourselves, we are no preachers. In spite of what vanity hides from us we cannot help seeing the people yawning and shifting in their seats ; we cannot hold them or make them listen. We find our sick calls difficult, we have not the unction of the Holy

Spirit which is given to humble persevering prayer; while house-to-house visiting is simply appalling if we have no definite business to transact. With strangers we are shy and awkward, and even the children in the schools seem too many for us. These things will all come right, and in due time we shall 'find ourselves.' Many failures will at last point the way to catch our people's ear. As we get to know our flock the visiting may even become a pleasure, and as to the schools, the children will make the music of our lives; but these things are not yet. What is there at present that we can do? Where shall we find some compensation for our other failures? For answer let us try the confessional; at least we can sit there quietly, waiting in all patience for our Master to send us sick, weary souls to heal and comfort. If we cannot preach to a multitude, we can talk to one soul. Be sure of it the fish will rise, sinners will come if so be that we can possess our souls in patience and just wait.

And here younger priests often make a mistake. They do not understand the virtue of patience, the need of waiting if they are to become confessors of power. They go to the church at the appointed time, they sit ten, or it may be twenty, minutes; no one comes and they go off. They will never be confessors, never get the large following which a priest loves unless they learn to wait. Why should everybody or anybody leave his confessor at once because you have come upon the scene? *Vixere fortes ante Agamemnona.* As doctors and other professional men say, you have to build up a connexion.

It will surely come, but only on condition that you buy the practice by waiting. I am by no means sure that a course of waiting for penitents, a course of having nothing to do in the confessional, is not as important in its own way for the development of a good confessor as his course of study. What I am sure of is that some of the faults of confessors come from their getting penitents too cheaply, too easily. If you are waiting half the night in a cold church and nobody wants you, if you have nothing to do but watch the crowds gathering at another man's box and slowly melting away, when there comes some poor soul who cannot wait an hour for his ordinary confessor, you will be found in just the disposition that our Master desired for you when He sent you *sanare contritos corde*. Be patient; the fish will rise, but only if you know how to wait. Like all other good things in this world, for this we must pay the price. Let us wait, redeeming the time.

Let me pass now to our penitents. The great multitude of our confessions will be those of ordinary good Christians presenting no particular features of interest. These form the staple of our work as confessors, and of them I must speak fully later. Let me begin by speaking of those deep in sin who are struggling and striving towards better things, who need, and usually get, all the loving help that a priest can give. Every priest would, of course, work to save such souls, but he does not get them often. If you are really very much in your confessional, and are devoted to it, you may pick up one

such soul in a month, and, of course, you will have in addition those you have helped before who come back to you as old friends.

One of the first anxieties of such a priest will be concerning his treatment of *recidivi*. We are told, and rightly, that common sense is dangerous and unsafe as the chief guide in dealing with human souls. We go for light and leading to our theological text-books, but somehow they do not help us as we think they might. They do not appear to take into account conditions and circumstances which seem to us vital factors in our decision. One gleam of light comes when we discover that the most recent writers understand our difficulties best, even though they, too, lag somewhat behind our needs. At first sight we are inclined to distrust the impressions given us by the latest books. We say to ourselves that every new book is laxer than its predecessor, easier in its interpretation of law, more ready to excuse or palliate faults, and that this is the reason why we are anxious to follow its teaching. I do not think that this is the full reason. The most recent books appeal to us most strongly. The more nearly a book approaches our own time the more readily is it likely to appreciate the particular form of difficulty which besets us, and its answer tends to satisfy us not necessarily because it is more lax, but because it grasps better a situation that did not exist when older theologians wrote. Hence, while I should take my principles from the giants of theology—De Lugo, St. Thomas, Suarez—I am inclined to seek at the lips of the latest of their disciples who can get an

imprimatur the practical application of these principles to our present needs.

In dealing with these relapsing sinners I have always felt that theologians are apt to lead us a little astray with their mathematical rules. These holy men lived and wrote in the days of strong faith and of deep and abiding fear of hell. We live in days of weak convictions and diluted faith. The extraordinary revolution in theological thinking which has taken place in the various Protestant communities in England, well within the memory of living men, has not been without its effect upon us, our teaching, and our lives. The recoil from the sternness of great Protestant teachers like Bishop Butler led men to resolve to make religion attractive at almost any cost. The winning aspects of religion were always to be presented to men ; services might be liturgical but must be what is called 'bright,' and the whole theological position, the relation of man to his Maker and of Almighty God to the creature of His hands, was summed up in the musical and most scriptural phrase: 'The Fatherhood of God.' For a counterpart amongst ourselves we find indications of a similar spirit in the publication of Faber's 'All for Jesus,' and especially in his vindication of the absence of a chapter on mortification. His object was to bring before men 'The *easy* ways of divine love.' The undesirable tendency of this most excellent teaching lay in the fact that it weakened the sense of human responsibility to an all-seeing Judge, who would render to every man according to his works, and Mr. Gladstone

might be quoted to show that the concept of sin as an offence against God was slowly fading away.[1]

Hence it is, as I have said, that we live in an age of weak convictions and diluted faith. It seems fair to argue that where a man has strong faith and a deep fear of hell, a deliberate sin in him has far more obstinacy and wilfulness, guilt and revolt, than when a man has merely the weak watery faith which meets us to-day. For an instance of my meaning, take the sin of blasphemy. There are those who would maintain that this sin hardly exists in England because there is needed for its full guilt a strong lively faith as well as the occasion. An ordinary Englishman blasphemes : it is little more than anger and grave irreverence, while in an Italian in his moods of fury, with his strong vivid perception of God, the same words would mark for a moment, at any rate, absolute hatred of Almighty God and defiance of the Most High. I think, therefore, that in dealing with relapsing sinners there is much to be said for the view that in times such as ours sin may often exist without possessing the same obstinate character which it had in days of brighter faith, and that consequently relapsing sinners may get absolution on easier conditions than when sin implied a greater sense of revolt against God.

I am strengthened in this view by the contrast that is forced upon my sight between the death-beds,

[1] 'Ah,' said he slowly, 'the sense of sin—that is the great want in modern life ; it is wanting in our sermons, wanting everywhere !' This was said slowly and reflectively, almost like a monologue.—*Talks with Mr. Gladstone*, by Hon. L. Tollemache, p. 96.

say, of St. Alphonsus's sinners and of mine. In his 'Preparation for Death,' as well as his 'Glories of Mary,' we come across descriptions of the death-beds of many sinners. They seem to me to be all alike in one particular. They have such a lively faith, such a keen sense of the judgement to come, that they die in despair. I wish I could awaken faith enough in my dying sinners to give them a wholesome fear of hell. In all my years of death-beds I have never had a case of final despair. My sinners die in presumption. Surely this, again, seems to point to the fact that in these days of weak faith there is often wanting that deliberate malice in relapsing sinners which made it necessary in other days to be able to recognise very definite signs of improvement before giving absolution to relapsing sinners. Nowadays we ask: 'How long did he keep good?' 'Did he resist at all since his last confession?' 'Did the last absolution have any good effect?' If it did, in God's name repeat it. He has come back to you again at a time when sin sits lightly on men. Absolve him, yes, and pray to God with all earnestness for that mysterious and loving power of unction by which the confessor who is a man of prayer lifts that poor fluttering soul even to the very lips of God, there to find its kiss of peace.

Let me pass now to those penitents and those confessions of devotion which form the staple of our duty as confessors. These confessions, weekly or monthly, of ordinary good Christians who have no grievous sins to confess sometimes give us

anxiety. We give absolution indeed, but the teasing doubt from time to time attacks us whether these penitents have the dispositions necessary for the valid reception of the sacrament. It is clear that they possess what we may call the passive dispositions; they are in the grace of God, and they mean fully to stay in His favour and to save their souls. The question which presents itself to us is how much is required in the way of active dispositions and new formal resolutions in order that they may get the benefit of the sacrament of penance. They come to us with their imperfections and human failings, no very deliberate turning away from God in even lesser things; they say that they are sorry, and repeat their act of contrition, and we give them penance and absolution. Small wonder if we get anxious about these when we turn from our practice to our text-books and read there the dispositions required for valid absolution.

This consideration affects so many of the confessions we hear that it is quite worth while looking the matter in the face. Let me begin by taking stock of the acts of the penitent in the sacrament of penance. Let me ask whether these acts have any natural value, any value of themselves; whether, for instance, they would be worth anything if Jesus Christ had never instituted the sacrament of penance. The sacrament of penance calls for the performance of certain acts by the recipient. He has to examine his conscience and so find out how he stands with Almighty God. If he finds that God has anything against him, he must get sorry for that sin because

it has offended God, and get to wish that he had never done it; and finally, he has to promise that if God gives him pardon, he will avoid all sin in future and even the occasions which may lead him to sin. These are the acts of the penitent, and my point is that even if there were no sacrament of penance at all, no confession, no priestly absolution, still these acts are of value, and are required of every creature who has sinned if he wants pardon, because they are the natural steps whereby we seek forgiveness of one whom we have wronged. Protestant, Jew, heathen, anyone and everyone who has sinned, must go through these acts to get pardon, even though he has not the sacrament of penance and cannot kneel to a priest in confession.

History shows us how the value of these natural acts was understood in the ages of faith by relating the fact that when a priest could not be had, it was not uncommon for a layman in danger of death to confess to another layman, although knowing perfectly well that the layman had no power to absolve. Hence, if frequent confession did nothing more for us than this, it would be of supreme importance in our spiritual life in that it affords the opportunity and crystallises our duty of making these natural acts by which we seek God's pardon. But, as we know, the sacrament of penance does far more than this. Our Saviour took these natural acts and raised them to the dignity of a sacrament, sealing them with His approval. By our acts we have, with God's grace, put ourselves in the dispositions necessary for

pardon ; by God's act, through the ministry of his priest, we receive that forgiveness which is bestowed on us by the words of absolution.

Thus we are not surprised to find that the Church and her spiritual writers encourage this habit of frequent confession quite apart from the presence of grievous sin, and that her saints have constantly practised it. 'Wash me *yet more* from my iniquities and cleanse me from my sins.' I think that in the case of these ordinary confessions of devotion we are inclined sometimes to demand too much contrition or too definite a sorrow and resolution. Our sorrow need not do more than correspond to our fault ; our return to God ought to be parallel to our backsliding from Him. We cannot fairly ask our penitents that their sorrow and their return should be greater and more definite than their fault and their backsliding. In other words, if there is little wilfulness in our faults, there is not much room in our sorrow for real amendment. Granted that the Church encourages confessions of this kind, it seems to me that a general wish and desire, a hope and a prayer that the future may find us less frail and more generous, will include the sorrow needed for the validity of absolution in such confessions.

Children's confessions come in much the same category. We send them to confession at a very early age. We may note that often children of tender years are incapable of formal mortal sin. We cannot fairly claim from them more definite sorrow than there was wilfulness in their childish

faults. They constantly accuse themselves of sins they have never committed, 'to make sure,' as they say. Our questions may well be most sparing, leaving them in good faith whenever it is at all possible.

Let me now say something about the few words the young priest may say to the weekly or monthly penitent, and the penance he gives. There is no doubt that we have here an opportunity of encouraging and sanctifying souls very dear to God. If we content ourselves with giving merely absolution and a penance we often miss a chance. There are, of course, souls that want to be left alone and are better left alone except when the confession makes it our duty to speak. At all times mere commonplaces of piety are useless. Let us speak by all means if we have something to say, but not merely to say something. The confessions we are considering will not usually give us much help; we cannot strike new sparks for ever out of the hardy annual type of imperfection such as distractions in prayers, greediness, and want of charity. It is likely to be fresher, and therefore more real, if we have some little word to say on the Gospel or the Epistle which they can recall at Mass to-morrow—or on the feast we are keeping, or the season we are passing through. Take something that appeals to our own heart; we are likely to make it effective with our penitents and we are not bound to show the fitness of our particular topic. If it appeals to us, it will probably appeal to them. On the eve of the first Friday in each month my confessions are usually very numerous.

Fancy my weariness and my penitents' dismay if every month in the year I had to discourse to each on the marvels of the first Friday. Let us choose what helps ourselves best.

Then, again, I am sure that we confessors miss a good deal by giving routine penances. Let me plead for some originality in our penances, an occasional breaking of new ground, a little respite from the Hail Maries, Our Fathers, and Salves which so often seem the only arrows in our quiver. In these degenerate days our people do not know their prayer-books, nor do they use them as men used them forty years ago. In spite of the multiplication and cheapening of prayer-books, it is quite rare to see persons make use of them in preparing for the sacraments. At Mass things are a little better, but practically it is only at Mass that the average Catholic makes use of a book at all.

I am sure that our sense of religion would gain if we said from time to time the Universal Prayer, the Penitential Psalms, the Thirty Days' Prayer, the Acts, the Litanies, the prayers for the four Seasons, and the rest, as some of us were taught to do in our childhood. Nowadays our good people hardly know that there are such prayers. It is not easy—*experto crede*—to get such prayers accepted as a penance, but the practice is of such value in broadening the basis of our spiritual life that it is worth trying. The penitent will at once say: 'I have not my book,' or 'I do not know it off by heart.' Even if we put it to them that to get the book and to find the prayer in it may well be a part of the penance,

they will think us faddy and troublesome, and we shall not succeed unless we insist. I remember taking some pains in this matter with a small religious community, but with modified success. At the end of the 'Prayers of St. Gertrude' there is tacked on a prayer entitled 'Life Everlasting,' the pen of the translator being finely dipped in the well of English pure and undefiled. I wished to introduce this prayer to the knowledge of these sisters, and thought to do so by giving it as a penance. At first the fact that it was not written by, let me suppose, 'one of our fathers' seemed a bar to its adoption. I got my way only when I pointed out that its author, St. Augustine, was a very respectable man, and, indeed, a 'Father of the Church,' even though he had not the advantage of being 'one of our fathers.'

Let me bring this topic to an end with a story against myself, illustrating the same need of insisting on and so teaching the use of a prayer-book. Many years ago I received into the Church a peasant farmer, his wife, and his two girls. 'Who drives fat oxen should himself be fat.' He was bovine himself in disposition, and very docile. I noticed him on Saturday evening kneeling outside my confessional, and was pleased to see him using his prayer-book diligently. I had never taught him to use a book, and made a mental note of my neglect. I went over to him to say how pleased I was to see him preparing himself for his confession with the help of a book. 'But why are you reading that particular part?' said I, noticing that the open page

had no relation to confession. 'It's my daaghter's buke,' said he, a slow smile stealing over his broad face; '*it oopened there.*' For his preparation for confession he was reading the solemnisation of the sacrament of marriage! I recognised how wanting had been the course of instructions with which I had prepared him for his reception, and yet ——!

The subject of our relations and duties towards those who are called our pious penitents and to those who may have the germ of a religious vocation raises questions which have been treated in the chapter on zeal.

It only remains for me now to point out some of the failings which may mar our usefulness as confessors, some of the rocks that may make shipwreck of our work as priests.

Let me take first the danger of jealousy. *Ego quidem sum Pauli; ego autem Apollo; ego vero Cephæ; ego autem Christi. Divisus est Christus?* (1 Cor. i. 12). I will begin by admitting at once that this temptation does not attack the younger clergy as strongly as the older men. It is especially the danger not so much of those beginning their career as of those who have made some progress and have done some good work. Still, the temptation to jealousy in relation to other confessors and those whom we look on as our penitents may arise very early in our pastoral life. I do not know any vice which is more clever in hiding itself under a fair exterior, any vice that may take more graceful forms or counterfeit better the grand and masculine virtue of zeal. Even when we have driven it

out of our soul by a strong act of the will it may get back by a side door and under new disguises. 'He must increase and I must decrease,' said the Baptist when men came to stir his jealousy by telling how all the world had gone after Jesus, whom John had baptised. There is one safeguard which will help us in times of temptation: from the first day of our ministry we must preach, practise, and uphold to the full the cry of free trade in the confessional. Forewarned is forearmed, a resolution of this kind has its value in our lives.

A new priest comes to the mission energetic, attractive, eloquent in the pulpit, full of zeal. You know the type; it is so easy, indeed so interesting to be zealous, to be an apostle, a real mission father, for a whole month. Before the month ends and the moon changes he has gathered around his confessional half the feather-heads in the congregation. You say, perhaps a bit sourly, they are brainless feather-heads; all the same they have left you and gone to him. In your heart you know, you cannot help knowing, that he is selfish and that he is shallow. Nevertheless, he is a success and you are not. It becomes hard to keep a perfect guard over your tongue; to listen to his praises from lips which last week and for many weeks were occupied with yours; hard, at any rate, not to damn the fellow with faint praise. Bear it. The mortification will make your work more spiritual, it will brace you to greater effort for those who remain, and remember, above all, that neither sarcasms nor petting, nor anything you can do, will bring them

back. Of that be certain ; you cannot bring them back, but you can very easily show yourself under new and surprising colours unless you are on your guard. Full, absolute free trade in the confessional at all times and under all circumstances must be our first principle in dealing with those who come to us.

Then, again, a priest of very different calibre may come and carry all before him. This man—let us admit it honestly—deserves his success ; he has all the gifts which we desire, and, in addition, we recognise that he is a man of God. We rather fancy our own zeal and methodical work, but, by the side of his, ours is a sort of zeal in general, while his is zeal in particular ; our zeal for the most part is abstract, his is concrete. Tell him of one soul which needs his help and he will leave his ninety and nine and go that day after the one. To us it seems as if he was always in the church, always in his district, always ready for a stray confession, always as if waiting for a new convert. He says more prayers than the rest of us together, and yet he seems to have more time than others to take on any new work that comes his way. This time it is not only the feather-heads—they will go too, and he will make something of them—not only the cranks or the ' saints,' who are ready to gush over him by day and confess to him by night, who desert us, but the good solid penitents, sober Catholics of the ' Garden of the Soul ' type whom we looked on as pre-eminently our own by reason of our general sanity, modera-

tion, and common sense. Young piety is often ungraceful; we can easily pick holes in his methods while we look a bit grimly at the results. Here again, there is nothing for it but entire free trade in the confessional; full and generous appreciation of his work, crushing down, by secret prayer and bodily mortification if need be, the jealous devil which is fighting for mastery within us that it may put poison into his work and wreck for a lifetime our own power for good.

Another point for watchfulness is a certain want of discretion in talking of confessional matters. I need not say that I am not referring to the *Sigillum*, but there is sometimes a temptation to freedom in talking of these matters which is irreverent to the sacrament and unbecoming in God's priest. We can find plenty of excuses for talk of this kind. We say with truth that we need guidance, that we must thresh out the matter, and the rest. Be it so. But as a safeguard let us make a rule never to do the threshing out in the dining-room, in the presence of other priests and perhaps of servants, and to leave the guidance required until we next see our confessor.

Now let me come to the troublesome matter of questions in the confessional. The fewer, of course, the better, every book tells us. We may well bear in mind that the integrity required in confession is subjective, not objective. No objective integrity is possible; neither man nor angel nor devil can ever declare with full integrity the guilt of the sin as it is

in the sight of God. To Him alone is known the sin in its objective integrity. The integrity which we are bound to seek for is subjective, and varies as much as one person differs from another. The theologian and the child, the dying labourer whose death-bed confession is his first, and the educated Catholic, confessing the same sins, will differ from each other in every way. Where they will all agree will be in their honesty. Each one, prince and peasant, philosopher and child, will try to tell the sin honestly as it presents itself to him, and will so fulfil the obligation of integrity. Remembering this principle will sometimes save a scrupulous confessor from asking questions which are not of strict obligation for the sacramental integrity of the confession.

Finally, although it sounds hard to make a rule never to give alms in the confessional, still I would suggest it, even if, like other human rules, it is sometimes more honoured in the breach than in the observance. You have to protect the sacrament from profanation and your people from sacrilege. In the confessional you are at the impostor's mercy ; no bell to ring, no servant to negociate, get over, hoodwink, or tell lies to. The church is open, the priest cannot get away, the man's turn will surely come if he waits. Never teach him that going to confession or to the confessional will bring him an alms, or you will have to answer for sacrileges as countless as autumnal leaves that strow the brooks in Vallombrosa. The woman who comes at

ten o'clock at night for the price of her lodgings was in much the same need at ten o'clock that morning, but had she come in the morning you would have had opportunities of inquiry she never meant to give you. Tell her to come to-morrow morning at ten; give her nothing to-night; it is not her first night out, and do not teach her to make you responsible for her sufferings when she has not given you a fair chance.

And when all is done, when you have worked for years in different churches of the diocese under varying conditions, when instinct tells you that the end is coming quickly, that the curtain is ready to fall, that your little part in the world's play is nearly done, you will lie down on your death-bed and look back on the years of your life.

> Eheu! fugaces, Postume, Postume,
> Labuntur anni; nec pietas moram
> Rugis et instanti senectæ
> Afferet, indomitæque morti.

The history of your confessional will spread itself out like a panorama before your eyes. What will you miss most in that story? What will then seem to you to have been the element most lacking in your life's work as a confessor? Was it judgement, was it compassion, was it knowledge, was it shrewdness and penetration, was it decision and clearness of vision, was it patience, was it unction and personal piety? Judgement came to us in intercourse with other men; pity compassed us round as we learnt the story of human life; shrewdness

and penetration grew on us with added years and wrinkled brow; patience came and filled our souls as we sat and waited for those who would not have us; decision and clear vision found us after many wanderings; knowledge came, too, in a strange unlooked for way, in the baring before us of the souls of men; but unction and personal piety—of that we have never had enough. Thirsty souls drew near to us to drink in the quenching love of Jesus crucified. We shed a hard bright light upon their lives, but never a ray of warmth or the softening dews of heaven. We bade them avoid sin, and for reasons we gave them low, sordid, selfish motives, of the earth earthy, because the higher motives, Love suffering, God dying, had so little reality for ourselves, so weak a grip on our own leaden lives. As the light of our little day is fading and the shadows gather round, the shell of our self-love crumbles, and underneath we see, as we never saw before, that what failure there has been in our confessional is due to our lack of unction, our want of prayer. We have worked and toiled and moiled, we have studied and read, but we have not prayed enough. From time to time it has been that our penitents, by their saintly lives and silent humbleness, have brought us nearer to God. If we have failed with them it is because we have forgotten to become men of prayer. Love is the fulfilling of the law, prayer is as the life-blood of the true confessor. Make him a man of prayer, of humble, faithful, persevering prayer, and he will lift souls from the slough of sin, ay, and keep them near to the feet

of God, and at his judgement those whom he has succoured will rise up around him and call him blessed.

Qui condolere possit iis qui ignorant et errant, quoniam et ipse circumdatus est infirmitate (Heb. v. 2).

XIII

THE SACRAMENTS OF BAPTISM AND MATRIMONY

Sic nos existimet homo ut ministros Christi, et dispensatores mysteriorum Dei.—1 Cor. iv. 1.

Putabat Pharao se stare super fluvium, de quo ascendebant septem boves, pulchræ et crassæ nimis. . . . Rursum dormivit, et vidit alterum somnium: Septem spicæ pullulabant in culmo uno, plenæ atque formosæ.—Gen. xli. 1, 5.

Baptism.—Under the conditions of our life in England the sacrament of baptism demands particular care. When our royalties set the example of deferring baptism for a couple of months, loyal Englishmen will be remiss in this matter. A lax conscience is created in the community, and public opinion has its full effect on our people as on others. Instead of being brought for baptism within a day or two after birth, as the Church's legislation supposes, the child is very often a month or six weeks old before being brought to the font. In the army, on the contrary, the tradition is very satisfactory. Possibly the King's regulations have something to do with this. It is there laid down that no child is to be taken 'on the strength,' and no allowance is to be paid for the

child, until the father produces the baptismal certificate to his commanding officer. We ought to do what we can to create a better conscience amongst our people in this important matter. One thing we can usually do, and it may have a good effect. We can always refuse to church the woman until the baby has been baptized. Public opinion sets far more store by churching than by baptism. In the eyes of the lower classes churching is looked on as the hall-mark of a woman's virtue, attesting that her baby has been born in lawful wedlock. Public opinion rules our people too, and sometimes it is their only form of a practical conscience. Hence our women are anxious to be churched, while they are ready to put off the baptism for frivolous reasons, just as if they were royalties. Churching is not a sacrament, and we can point out to them blandly that the Church does not care very much whether they are churched, but does care very much for that baby's soul, and that when baby is safe we shall be ready to bless its mother, and not before.

Then come the rules appointing the different ways in which the sacrament of baptism is conferred. Infant baptism is administered to all who have never been baptized, whether they be infants or adults, but there is sometimes a diocesan rule that we must ask for permission to baptize adults with the infants' form. Conditional baptism is conferred when there is reasonable ground for doubting either the fact of a former baptism or the validity of it. To those who have already attained the use of reason so as to be capable of sin and of the sacra-

ment of penance, conditional baptism is administered with holy water and not with baptismal water, and all the ceremonies are omitted except the essential one of pouring the water and saying the words. Hence this baptism need not take place at the font. When conditional baptism has to be conferred on children who have not attained the use of reason, the Congregation of the Holy Office has ruled that this baptism is to be administered *secreto*, but with all the rites and ceremonies of infant baptism except that in pouring the baptismal water the conditional and not the absolute form is used.

Converts.—An important part of our duty as missionary priests is fulfilled in the due instruction and reception of converts. The bishops lately have found reason to be dissatisfied with the results of our instruction and reception of converts, and they have forbidden us to receive any without obtaining the permission of the ordinary in each case. This permission is not granted until we have reasonably satisfied him that the neophyte has been properly instructed, especially in the Catholic teaching on the Church's office and the Pope. The bishop, moreover, expects an assurance from us that the convert will be looked after by some Catholic during the early days of his new life.

Converts may be divided into two classes. There are those who were conscientious and real adherents of some religious body not in communion with the Catholic Church. Then there are those who are only nominal members of any Church, and in practice recognise only the law of nature and the code of

public opinion as guides of conduct. Each class has its own good points as well as its difficulties; each class has something to unlearn as well as something to learn. Those first mentioned have usually an idea of a Church and have some sense of the supernatural. This is all to the good. Still, they need definite and careful instruction on the Church's position and claims, and it sometimes happens that it is quite necessary to point out to them and get them to realise clearly why their former position was untenable. We must remember that the educated men and women who come to us for instruction are usually steeped to the lips in private judgement. If we are to receive them, they must pass through the Caudine Forks; they must deliver up their arms wherein they trusted, for unless they become as little children they shall in no wise enter into the kingdom. Private judgement they must leave behind them in its native home. If it has brought them in, see to it that it does not take them out. 'They went out from us, but they were not of us.'

The other class is far larger, and we must be prepared often to find that with them it is the first time that religion has entered into their lives at all. What these will need first of all is careful and detailed instruction in the supernatural character of the Church, in the meaning of revelation, in the existence of a law above and beyond the law that is written on the fleshly tables of men's hearts. It is a real difficulty to impress this cardinal teaching on grown men and women to whom it comes home for the first time in their lives. You have to make them

realise that there is a divinely appointed ruler who will enter into their daily lives, a ruler whom they will have to obey not merely when they like, but when they do not like; you will have to bring home to this free-born hearty Englishman that there is on earth an infallible teacher who is right, not merely when he sees him to be right, but is equally right and equally to be obeyed when his bluff English common sense would tell him that the teacher is wrong. It is not an easy task, and it was our failure in this part of our instruction of converts that brought on us, the rank and file, these new regulations of the bishops. When we have burnt this principle into their souls, then we may begin and take them through the catechism page by page.

As far as possible, our instructions will follow the Socratic method of questions to them rather than of exposition from us. We want to find out what they know and we want them to find out what they do not know. Questioning is the best method to show us their knowledge and themselves their ignorance. Even when our instruction is expository in form we ought to drive home our teaching by informal questions at the end. As to the answers we shall get, let us remember, for our comfort—and we pity ourselves a good deal when we are instructing the very dense and the ignorant—that they may know very much more than they are able to express. The faculty of putting their knowledge into words is often independent of the knowledge itself. God judges them according to their opportunities and their capabilities, and usually we can get sufficient proofs of

implicit faith, at any rate, to justify us in receiving them. St. Alphonsus has some cheering sayings touching the communions of the very ignorant Italian peasants whom his missioners came across, and the very slight knowledge which would suffice provided that there were evidences of good will. Our poor pagans may be judged as leniently.

Let me give an instance of the dense muddle-headed people that we may have to deal with. In Sussex I received a middle-aged woman, a cripple. She could not get to the church, which was three miles away, and I went to her cottage once a week, and after some two or three months I received her. She was able to read a little, and was very satisfactory for several years. One day, however, she refused to see me, and told her grand-daughter to tell me that she would have no more to say to Roman Catholics, and the rest. I insisted on seeing her, and she gave me her reason. A neighbour had given her a copy of a short History of Rome in the form of question and answer entitled 'Catechism of Roman History.' Therein she learnt how Tarquin's daughter drove her chariot over the dead body of her father on the way to the Senate House. I seem to recollect in the book a rough sketch of the occurrence. If the Romans did that—well, she was no Roman any more, and nothing would move her. Was it true or was it not? was her own sufficient reply to all my explanation. The words 'catechism' and 'Roman' were too many for me; the picture of the fatal chariot and the damsel was damning evidence which could not be gainsaid. With such,

make an act of faith that they have a soul somewhere, and then do your best to save it. No man can do more.

The reception will take place when they have been carefully instructed in all that the catechism includes under the Articles, Prayer, and the Commandments, as well as the two sacraments of baptism and penance. It is usual to give some little instruction on the Blessed Sacrament before reception, but it is best with ordinary converts to give the full course of instruction on the Holy Eucharist after reception. It is very seldom that you will find people that can undergo a whole hour's instruction with profit. Perhaps their visit to you may occupy an hour, but an instruction lasting half an hour or three-quarters will be as much as is good for them. The length of time that we have people under instruction has its value as well as the amount of instruction we give them. Hence it is almost an injustice to them to receive them hastily. Ten instructions before reception, occupying ten weeks, one instruction each week, would produce ordinarily a better convert than the same number of instructions given in five weeks. Remember that it is not merely the loyal acceptance of a series of propositions logically proved that is required ; it is the change of the whole man, a complete revolution in his attitude towards life, oftentimes a whole building up of the sense of moral responsibility. All these things take time as well as teaching, and time is a great element in bringing about such a change and acclimatising the neophyte to his new surroundings.

The ceremony of reception consists of the profession of faith, the conditional baptism, the absolution from censures *in foro externo*, and conditional absolution *in foro interno*. The little book entitled 'Form for the Reception of Converts,' by the Bishop of Newport, published by the Catholic Truth Society, has, I understand, superseded the former instruction on the reception of converts as well as the synodal decrees. The rule about the confession is that confession is always to be made when the neophyte has already reached the age of reason and is baptised under condition. In other cases no confession is needed. As to the confession, you will usually make it yourself for all except the well educated, and it will mostly be in the form of questions, going through the commandments in a general way in your own non-technical words. You will bear in mind that your penitent is not a Catholic trained theologian, but a poor Protestant layman who probably never examined his conscience in his life until you taught him that he had a conscience to examine. It is manifest that he is bound to confess only what he recognised to be wrong at the time he committed the offences. There is no obligation on him to read his present knowledge into his past sins. The sorrow, the love, the good resolve of a son at his father's knees; look to these things with care, and he will do you credit.

Formalities of Marriage.—In all that has to do with the solemnisation of marriage, you will always remember that you have to take into consideration two sets of laws and regulations, two lawgivers, and

that if you go wrong it is usually the young couple that suffers. As mission priests we are bound to know our business and to save them from errors which may have serious effects. Therefore we need caution in every stage of our dealing with the sacrament of marriage. Our people are much handicapped by this double administration, and it results, amongst the poor at any rate, in numberless marriages in Protestant churches and registry offices. My belief is that the present civil formalities result in more harm each year to the Catholic body in England than all the mixed marriages celebrated with a dispensation *mixtæ religionis*. In 1893 a select committee was appointed by Mr. Gladstone, then Prime Minister, to report on Nonconformist grievances in the present state of the marriage law. Our bishops were invited to represent our case to the committee, but what they did had no effect, and the two-fold administration has still to be faced.

I. *Ecclesiastical formalities*.—Let me begin with the Church's rules.

(*a*) The synods declare that the solemnisation of marriage belongs of right to the rector of the church. Before arranging for your first marriage make sure that he makes no claim to celebrate all marriages.

(*b*) Your next duty will be to see that you have jurisdiction over at least one of the parties, and that neither party is subject to the decree of the Council of Trent concerning clandestinity. In some cases jurisdiction is necessary for the validity of the sacrament; in all cases for its lawfulness. If neither party belongs to your district, you will send them to their

own priest, either that they may be married by him or that he may give them leave to be married by you.

When you have to deal with strangers who come from Ireland, Italy, France, or any country where the Council's decree is in force, you have no jurisdiction over them unless they have acquired a domicile or quasi-domicile here. Far be it from me to enter into the mazes of decisions concerning clandestinity and so to take the bread out of the mouths of industrious officials. It is enough to observe that in the provincial synods there is a very useful provision which prescribes that all cases of doubt are to be referred to the bishop for decision. Of the manner of referring I will speak presently.

(*c*) Having settled that you have jurisdiction, you will next inquire prudently about any former marriage of either party, and, where one is not a Catholic, the possibility of an invalid marriage arising through the divorce laws will not be absent from your mind.

(*d*) Having decided that you can deal with the marriage, you will take names and addresses of each of the parties for the publication of the banns. These are to be published on three consecutive Sundays or holidays at the principal (or parochial) Mass in the church of the district to which each party belongs, and not necessarily in the church where the marriage is to take place. When the banns are to be published in two churches, you will either send the notice yourself to the priest of the other church, or tell the young people to see him themselves, but the first plan is usually preferable.

(*e*) The next point that will come before you will be to settle whether any dispensation will be required that the marriage may be valid and lawful. There are some fifteen (or fourteen in England) classes of impediments which render marriage invalid, as well as four which render it illicit. Hence the possible need of a dispensation is quite a practical question. If you can, you will pass on the applicants themselves to the bishop and his officials who are brought up to make the necessary inquiries. If this is not possible, you must state a case for the ordinary's decision. In doing this it is better not to put the case merely in the form of a letter to the bishop. You will do well to write it on foolscap paper on one side only, leaving a margin for the bishop's notes. You will put your name and address at the top and a date at the end, and you will forward it with a mere formal covering letter. If the 'supplica' is drawn up in Latin, the bishop's chaplain will be grateful to you, in case the petition for the dispensation has to go through the bishop on to Propaganda.

The first Bishop of Southwark issued to his clergy a very full instruction on the marriages of foreigners. This instruction has long been out of print, and I make no apology for reproducing what may be of use still. It is useful in some churches to have the forms of marriage consent given in other languages. In addition to the Southwark instruction I give the French, Italian, and German forms in common use in an appendix.

(*f*) The dispensation which we have to apply

for most frequently arises from the impediment *mixtæ religionis*. The Church always discourages mixed marriages, but grants permission for them for grave reasons, and this permission takes the technical form of a dispensation. The reasons commonly regarded as sufficient are, hope of the conversion of the non-Catholic party; the difficulty of the Catholic obtaining otherwise a suitable partner in life; the danger of a non-Catholic marriage; the saving of the woman's good name, and the like. If a dispensation is granted, the following conditions are imposed: The marriage is to take place only in a Catholic church; all the children of the marriage of both sexes are to be baptised and brought up Catholics; the non-Catholic undertakes to put no obstacle in the way of the Catholic party fulfilling the obligations of a Catholic. These promises have to be signed by the non-Catholic party, and there may be no nuptial blessing and no nuptial Mass. When you have got the information required, you will tell the Catholic party to return in a week, bringing the non-Catholic, and by that time you will usually have received the dispensation from the bishop with the promises to be signed. When the Protestant comes you may be able to get him, if not to put himself under instruction, at least to let you put before him the teaching and practice of the Catholic Church. Sometimes this can be done prudently by yourself, and always it is easier for you to do it, and it is likely to be more effective, than for the Catholic party to attempt it. You will then inquire about his baptism and his *liber status*,

and, being assured of these, it may be well to explain to him that it is not he that needs the dispensation, but that the Catholic requires permission to marry, without sacrificing his or her religion, one who is not a member of the Catholic Church.

(*g*) You will now put before Catholics the necessity of going to their duties in good time before the marriage, and, when prudent, you may ask them to bring you an *audivi* from their confessor. When both are Catholics, try to arrange for a nuptial Mass, which is no mere ornament, but is an integral part of the blessing which the Church reserves for her children at this solemn moment of life.

(*h*) Lastly, you will have to instruct them in the civil formalities to be observed by them. Before treating of these, let me give a word of advice. Put all the disagreeables (and it is sad to see how few marriages go through quite smoothly) at the first interview, when the young people are most anxious to get the business settled in good train. They are more reasonable then than they will be afterwards, and they resent it if, at the second or third interview, you spring something new upon them. In addition to these points concerning their duties as Catholics, there is also the question of an offering to the priest. They know that it is right and usual to give an offering, but they do not know how much is expected of them. We may not make a charge, nor do we make it a condition that we should receive an offering at all. At the same time it is often best to mention at the first interview that it is right to make an offering to the Church on the occasion of the

marriage, and if there is an approved tariff, as in some dioceses, you may usually call attention to it.

II. *Civil Formalities.*—As a matter of history, it is not without interest to note that when the conscience of England was roused to seek to prevent the 'Fleet Marriages,'[1] as they were called, and to find a remedy for such clandestine unions, our statesmen took practically the decree of the Council of Trent against clandestinity and translated its provisions into English statute law. It is also noteworthy that the conscience of England did not awake until two hundred years after the conscience of Rome in this matter. The decree against clandestine marriages was made in the Council of Trent in 1563; Lord Hardwicke's Act became law in 1753. It is also worth remembering that England delayed to accept the Gregorian Calendar, being again some two centuries behind Rome in her astronomy as in her marriage laws. Until Lord Hardwicke's Act was passed, the law of England in regard of marriages was the pre-tridentine law of the

[1] A multitude of clergymen, usually prisoners for debt and almost always men of notoriously infamous lives, made it their business to celebrate clandestine marriages in or near the Fleet. They performed the ceremony without licence or question, sometimes without even knowing the names of the persons they united in public-houses, brothels, or garrets. They acknowledged no ecclesiastical superior. Almost every tavern or brandy shop in the neighbourhood had a Fleet parson in its pay. . . . It was proved before Parliament that on one occasion there had been 2,954 Fleet marriages in four months, and it appeared from the memorandum books of Fleet parsons that one of them made £57 in a single month, that another had married 173 couples in a single day.—(*England in the Eighteenth Century*, Lecky, Vol. II. chap. iv. p. 115.)

Church as it existed in the days of Edward the Confessor before the Conquest. So long as the young people were married by a clergyman of the Church of England, no other formality was required for legal marriage.

Lord Hardwicke's Act ordained that all marriages should be celebrated by a clergyman of the Church of England in a church in presence of two witnesses, after three consecutive publications of banns. Thus it came about that Catholics, Puritans, and the rest, had all to go to a church of England in order that their marriage might be legal in the eye of the law. During the passing of this Act it was pointed out that Anglican clergymen might refuse to marry non-baptised persons. For the relief of these, and not for love of religious freedom, it was provided that Jews and members of the Society of Friends should be married under similar regulations in their own synagogues or meeting-houses.

Eighty years later England had again outgrown her marriage laws. The age of big towns and factory industries was opening, and the reform law of 1832 had given voice and power to millions who were dumb before. An old Lancashire priest told me that when he was a boy, before the passing of the Act of 1836–7, there was only one church in Manchester where any inhabitants of that growing town could be legally married. The new Act left the Church of England with all her privileges untouched, but provided an alternative way of getting married. Marriages might now be legally solemnised in places other

than churches of the Establishment. Certain State officials called registrars were created. Their duties were to keep accurate registers of all the births and deaths occurring in their districts. And, further, they were to keep registers of all the marriages that took place outside the Church of England. The Registrar-General registers, on certain conditions, other places of worship for the solemnisation of marriages, and, in addition, the office of every superintendent-registrar is also a place recognised for the legal solemnisation of marriage. These new registrars were made responsible for the fulfilment of all the conditions necessary for legal marriage in all marriages which took place outside the Established Church. They were bound to be present on the occasion of all these marriages. They were to take no part in the function, but when it was over they were to hear a declaration made and to fill up the civil register with all the particulars to be recorded. Jews and Quakers were left, like the Church of England, in possession of the special treatment accorded under Lord Hardwicke's Act.

Since 1837 persons may get married legally without any religious ceremony at all. They may go through the formalities if they prefer in the office of the superintendent-registrar, and their marriage is accepted as valid in the sight of the law. As the law now stands, when any people wish to be married in a Catholic church they must put up the banns in the office of the superintendent-registrar of the district where each party resides. The registrar may not take notice of marriage from the parents or

from anyone except one of the parties themselves. The names remain in the office for twenty-one complete days, and if no one has lodged an objection to the marriage during that time the registrar issues his certificate (a blue paper) to that effect, and the marriage may be solemnised in the church named on the certificate by any priest on any date within three calendar months of the first giving in the names to the registrar. Thus, if the banns were put in on January 1, the certificate could be had at the registry office on January 22, after 8 A.M., and the marriage could take place that day, or any day between 8 A.M. and 3 P.M. up to and including March 31. The registrar requires to know the name and address, the age, and the state (widower or widow or single) of each party, the official name of the church where they intend to be married, which is supposed to be the usual place of worship of one of the parties, and is situated within two miles of the registry office. Banns are accepted at various times in the day; no general rule can be given. They are not accepted on Sundays, Christmas Day, Good Friday, and bank holidays. On Saturdays, too, the office usually closes at 2 P.M.

The civil law, like the ecclesiastical, requires a domicile. For a marriage 'by certificate,' as it is called, the residence of a month is required; a marriage 'by license' allows the ceremony to take place with much less delay. The case of a marriage 'by special license' does not concern us. This form of license can be granted only by the Archbishop of Canterbury, and concerns only those marriages

which are solemnised according to the rite of the Church of England. Its effect is practically to set aside the whole of the English marriage law in much the same way as the Pope can dispense a Catholic couple from the whole law of the Council of Trent. It is interesting to us as showing how closely those who reformed the marriage laws in England copied from us laws and practices that had stood the test of time.

The fees to be paid to the registrar or his deputy for an ordinary marriage 'by certificate' are: 1*s.* to be paid on putting in the banns, and 1*s.* on taking out the blue paper twenty-two days later. If the parties live in different civil districts these fees have to be paid in each district. When the marriage ceremony takes place, the sum of 5*s.* is to be paid to the registrar who is present. In the case of marriage 'by license' these fees are increased, and there are some other expenses, bringing up the cost to £2 14*s.* 6*d.*, instead of 7*s.*

When you have accepted the banns, it will be well for you to explain to the people the civil formalities, and especially the 7*s.* which they (or you) must find. Remember that to them marriage is an unfamiliar event, and that all these technicalities are a Chinese puzzle, while to us they are of almost daily occurrence. Hence it is well that, in addition to getting our ecclesiastical formalities fulfilled, we should help them in complying with the civil conditions. We are anxious for Catholic marriages. Let us get a name for ourselves for making them easy and, if possible, cheap.

In many cases we shall do well to write down for the young couple the name and address of the superintendent registrar of the district as well as the hours of his attendance at his office. This information is given in the 'Kelly' or other local directory to be found in the nearest public library, and might quite properly find a place at the beginning of the banns book. If you are willing to help them so far, you may for safety add the official name of the church where the marriage is to take place. It is a serious matter to discover on the morning of the marriage that a blundering registrar's clerk has written down the name of the church next door instead of yours, and that the certificate enables them to be married at the Protestant church of St. George the Martyr, while their intention is to be married at the Catholic church of St. George's Cathedral. If we make an error in the ecclesiastical formalities the bishop can often dispense us, but if the registrar goes wrong the marriage has to wait, no matter where lies the fault. Lastly, in big missions the new priest will add his own name to the paper in order to make sure that the young people will know what priest to ask for when they come to make final arrangements. It is sometimes thought best for the priest himself to undertake to summon the registrar. He can tell the young couple to bring him 'the blue paper' (certificate) when they get it from the registrar's office. He will then arrange with them the hour of the wedding and give due notice to the registrar. The priest is usually better able than the people to hold his own if the registrar

makes difficulties, and, above all, there is less danger of mistakes. For this reason oftentimes the registrars themselves prefer the course I suggest.

At the appointed time you will have the certificate (or both, if there are two) in the sacristy for the inspection of the registrar, and on his arrival you can begin the marriage. In the *Ordo administrandi* there is given an instruction to be read before the ceremony as well as an exhortation after the nuptial blessing. While these are not of obligation it will be well to read at least the exhortation at the end of the ceremony. The long nuptial blessing is in Latin. The English exhortation brings home to the friends as well as to the young couple the reason for the sacrament of marriage and its obligations. After the ceremony comes the declaration which the bride and bridegroom make in presence of the registrar. In many cases the priest himself reads to the bridegroom and bride this declaration. You will not permit the registrar to perform any ceremony himself, nor need you allow him to use your sacristy as an office for giving marriage certificates. You can give your own, which is good enough for all practical purposes. In large towns it is rare for a priest to have difficulties with the registrar, but in smaller towns where he may be a local preacher himself, trouble sometimes arises.

Sacramentum hoc magnum est; ego autem dico in Christo et in Ecclesia (Ad Eph. v. 32).[1]

[1] For 'Règles sur les Mariages en Angleterre,' see Appendix, p. 317.

XIV

PARISH VISITING

In quamcumque domum intraveritis, primum dicite: Pax huic domui.—S. Luc. x. 5.

In an earlier chapter I suggested that we might aim at giving two hours on the week-days to getting to know our people by visiting them in their houses. In Catholic countries systematic visiting is hardly thought of; in England it has much of the nature of an obligation. Our title is Missionary Apostolic; we live under the Congregation *de Propaganda Fide*; we take the mission oath, and our lines are cast in a missionary country. Hence it is that there rests upon us a special obligation to seek, as well as to save, that which was lost. Whatever limits in this direction may be lawful for a beneficed clergyman in a Catholic country, the very reason why we in England become priests is to undertake missionary in addition to parochial duty. Like the Apostles of old, Thomas and Paul, Peter and Andrew and the rest, we are vowed to go forth, lonely men without purse or scrip, to preach the Gospel to every creature. Like Patrick in Ireland and Xavier in India, like

Boniface in Germany and Augustine in England, it is ours, by the call of God, to gather new sheep into the fold of Jesus Christ. There is a danger that this ideal may be forgotten. The round of our duties tends to grow more definite; our organisations, formerly fluid, are apt to become fixed; our churches multiply, and our districts, growing smaller and more defined, take on some of the characteristics of parishes. Fifty and sixty years ago it was not unknown in the large towns for a priest, fired with the zeal of a missionary, to pitch his tent in some forgotten court and labour there for the sheep who had no shepherd. Wiseman's Life and Grant's give us the names of Hodgson, Kyne, and others whose memories are in everlasting benediction.

Further, this systematic visiting is almost forced upon us by public opinion and the circumstances which surround our lives.

Speaking generally, clergy of other denominations have little to offer to individual souls in their churches. Their services and their sermons, as with us, are intended for the multitude. Our sacraments, especially the sacrament of penance with all that it implies, are entirely individual. To touch individuals the clergy of other denominations must visit them, and thus a public opinion grows up that this systematic visiting is an essential part of the duty of every clergyman engaged in parish work, and it is looked for from us too. Indeed, under our present condition as missioners, it cannot be dispensed with. There are those who will

not come to us. Some of them do not want us; others want us and will respond, but only if we go to them, leaving, if need be, the ninety-nine. There are those to whom a visit may mean a new beginning and a fresh start. Without visiting we shall hardly get the knowledge requisite for fruitful work and effective preaching. We must know our people in their workaday clothes in their own homes. A house-going parson, it is said, makes a church-going people. Granting, then, that we mean to give some time to such visiting, there are some points to be borne in mind.

One of our first difficulties will probably be connected with almsgiving. We do not go to distribute alms or to bribe people to lead practical Catholic lives. Almsgiving is an obligation on us as on all other Catholics, but it is for the people to support us, not for us to feed them. Almsgiving has, of course, its place, but it must be the exception rather than the rule in our visiting. A priest has something besides money to give. In reading Mr. Charles Booth's book on 'Religious Influences' (in London), one constantly comes across ruthless condemnation of the injury which almsgiving, as it is practised in London, is apt to bring in its train. Give when you know the people, not before; give when there is sudden and exceptional need, and when you give at all, give generously. The shilling dropped here, or the half-crown there, chiefly to get rid of importunate beggars, impoverishes ourselves and degrades them. It is difficult, this almsgiving, and the task is rendered far more difficult by the indiscriminate

bounty of those others who go to the same streets and not unfrequently to the same houses.

'The work,' says Mr. Booth, speaking of a well-known Anglican church, 'has been very futile on the religious side, and on the social side positively mischievous. Huge sums have been raised by rather questionable means and spent none too wisely. There is a considerable and remarkable consensus of opinion that the evil conditions of the neighbourhood have been accentuated by the action of this church.' In another place a vicar says to Mr. Booth: 'I do raise my emphatic protest against the pauperising which follows. . . . Either as a reward for, or to promote attendances at services, doles and gifts in money or kind are distributed often with a lavish hand with the most utter disregard of all sound principles of charity. As a result, there are many who go from mission-room to mission-room for what they can pick up.' 'But this reckless charity,' continues Mr. Booth, 'is not by any means confined to irresponsible missions. The churches complain of each other. Sisters are almost beyond control in this matter.' 'Incense and candlesticks don't matter,' said the most outspoken of the clergy here; 'the real question is relief. If that is put on a right basis the Church will do some good, if not, not' ('Life and Labour of the People of London,' Charles Booth, Third Series, iv. 18–24).

With us, so far as I know, nothing like this exists, but it is well that we should recognise that almsgiving has its mischievous side. With some the giving of money is the first means which occurs

to them when there is a question of relieving distress. It ought to be the last, not the first. There are few of us who will not admit that we have often given alms to save ourselves trouble. We give a shilling, we appease our conscience, and we save ourselves an amount of trouble and work which many shillings would not pay for. Whether we have really helped the beggar is quite another question, but we have got rid of him. To give money, especially in small sums, is easy ; to do real work is hard. For good cases in real need a priest will usually find philanthropic agencies near at hand, but to make use of these means trouble and work. The Charity Organisation Society helps generously, and usually with good results, those cases which succeed in passing its severe tests. But for one case which it would assist I have a dozen which have real claims upon my time and my purse. A knowledge of rescue homes, of orphanages, a supply of hospital letters will do more permanent good in most cases than any money we can afford to give. When these fail, then we may give money, but let almsgiving of the money kind be rather our last than our first resource.

In dealing with our people we have to be on our guard against ill-treatment and harshness with the poor, over familiarity with the middle-class, undue subservience to the rich. You are not likely to forget the poor, but let the rich also have your sympathy and help. Give them credit for having kindly feeling and good intentions towards you, and when appearances may be against them give them the credit of the doubt, remembering that they, too,

are not without concealed anxieties and troubles. Make it a special point to lay yourself out to make friends with the boys and girls of all classes. With those socially below us we generally do this well, and they look up to us, and the thought that Father So-and-So is and has been always interested in them may be a turning-point to safety in a time of danger.

We do not do enough to win the confidence of boys of the higher classes. Most of them leave home for school at an early age, and when they come home for good we are distant and shy with them. Begin with them before they go to school; in their absence make a point of speaking to their parents about them, and keep up a knowledge of them in their holidays. You will find them often shy and constrained, but it never occurs to them that you are shy too. Do not think that the richer folk look down upon the clergy. If you are shy with them and avoid them on this account you are creating the very coldness of which you complain. Your kindliness and your refusal to think hardly of them create and foster affection between the priest and his people of every grade in society. Bear with them if you find them distant; they probably think the same of you. In most cases it is only shyness which we call pride.

Paupercula, tempestate convulsa, absque ulla consolatione, ecce ego sternam per ordinem lapides tuos (Isaias, liv. 11).

XV

THE PRIEST IN PUBLIC INSTITUTIONS

Ecce exiit qui seminat seminare.—Matt. xiii. 3.

A VERY important part of a priest's work in most town missions is his duty in public institutions, such as hospitals, asylums, infirmaries, workhouses, and the rest, as well as his dealings with the officials who control them.

Let me begin by making clear our standing in these various institutions. In some institutions we are paid for our work ; in others we receive nothing. We may be paid either by the Government out of the Consolidated Fund or by the local authorities out of the rates, or by the trustees or managers of some institution. Speaking generally, the priest who is appointed by some authority to do a work, and is paid for doing it, usually has more defined rights than the unpaid man ; and, further, the higher the authority and the wider its power, the less danger there is of any harsh treatment of priest or inmates. Hence navy and army chaplains, prison chaplains, and the like, who are appointed by the Government, have strictly defined rights to enable them to carry out their duties,

and these rights are especially valuable in that they were created to protect such people as ours, who are always in a minority. For the most part these men receive the same rate of pay that is given to the Church of England clergyman of the same standing. The Catholic instructors, as they are called, appointed by boards of guardians and similar local authorities, are not usually paid at the same rate as the Church of England chaplains. In most cases they are not paid at all, but every year the feeling of fair play to us is growing steadily. Finally, there are hospitals, infirmaries, asylums, and the like which are not under the local authorities at all, but are in the hands of private trustees, who are not responsible to public authorities and are not dependent for their income on the popular vote. These may be classed generally as Church of England preserves. The priest hardly ever gets anything beyond permission to visit patients at his own expense. What power he gets is just that which his own personal influence wins for him as the tale of his years of unpaid work mounts up.

A priest's official position, then, is usually stronger or weaker according to whether he is a paid servant of the institution or, in the eyes of the officials, merely a voluntary worker. His real position and his effective power for good depend almost entirely on the personal influence he has acquired with the staff of the hospital, especially that part of the staff which he comes across every day. In this personal influence neither ecclesiastical

position nor priesthood counts for anything. The drawback is, that usually each man has to begin again and work his way up, though, of course, it sometimes happens that a course of exceptionally good work has created a tradition in favour of the Catholic priest. This personal influence depends less than we are apt to think on natural gifts and attractions. These things have their value, say, for the first month. Undoubtedly they help a man to make a good start, but unless there is something behind them they go for less than we are disposed to think.

A priest's power in such places depends first and foremost on his honest, conscientious work. The officials, the staff, can always see and value that. They know perfectly well the weariness of that daily round. What strikes them specially with us is that the chief part of our work is of a personal, individual character; dull work which makes no noise and wins no glory. We are not conducting a service or preaching a sermon; it is evident to all that we are come to this one poor battered soul to pour oil and wine into its wounds and to set it up again. In the long run few can stand out against the man who does his work conscientiously and minds his own business. One of the early proofs of such a priest's power is the eagerness of the officials to make his work as effective as he can desire it to be. It is remarkable to see the very real pains which they will take to secure this end.

In the second place, his personal influence and consequent power for good depends on his keeping rules loyally, and so creating in the minds of the

officials the impression that he can be entirely trusted. In some institutions, such as prisons, lunatic asylums, fever hospitals, and the rest, he is not fit to be admitted if he cannot be trusted to keep the rules, and in almost every great institution there is a certain *pietas* to be observed towards it which will hinder him from proclaiming from the housetops its limitations and human failings.

Sometimes a priest is bound to ask for exceptional treatment or a dispensation from the ordinary rules. He will get it usually if he has a good name. It happens, for instance, that a patient is put into a special small ward, and the doctors give orders that no one is to be admitted. Here is a great opportunity for the sort of man whom you describe best by saying that he was born to be in opposition. He insists on his rights forthwith, and in he goes. One result is that the position of all the Catholics in this hospital may be worsened for years to come, while his own endeavours to work will be thwarted henceforth in every ward. Given the real need, given that the patient is dying, or that it is not prudent to delay till later in the day, we must go in at all costs, but not until we have tried what a tactful appeal can do. We must be willing to wait, regardless of our own convenience; unless it is necessary for the patient's sake we must not insist if they offer to allow us to go in later on—for instance, when the effect of the chloroform has worn off. Our personal influence and our good name for abiding by rules will help us here, and even if the great surgeon, who hardly knows of our existence, gives

the order, the sister who knows our daily work will help us in this matter. A sister in a big hospital told me, years after it occurred, how struck she was with the reply which a young priest made her. It was important that he should visit a particular patient that day ; it was extremely difficult to come back later ; at the same time the rules of the hospital forbade him to visit that patient at the time. The sister said : 'Of course, it is against the rules, but I should do it now. It really does not matter.' 'But it does matter, sister,' was the grave young man's reply. 'I'll manage to come back before I go to bed. It matters a very great deal that I should not get a name here for disregarding rules.'

There is no question here of truckling. Our business is to do what we can for our Catholic patients and to make the work of those who succeed us here more satisfactory than we found it. In institutions not under public management it is useless to fight for rights which we do not possess. We have no jumping-off ground to start from. In the years I had to visit a big London hospital there was one ward which was always 'screened' against me. To avoid difficulties I took to going my rounds in this ward on the days when visitors were allowed to see patients. Bishop Butt told me that when he was at Webb Street in 1853 he had to adopt this plan in order to get into Guy's at all. A good deal of water has run under London Bridge since those days. I looked on it as a real grievance to have to go at that particular time to find out whether any of the patients were Catholics, but there was no

help for it until some more modern sister was put in charge. This particular ward was set apart for cases of young married women who had need of surgical treatment. If I claimed what rights I might be said to possess, what would have been easier than to retort that if I brought a note from the husband of a patient I should be allowed in, or if a patient asked for me I should be admitted! What should I have gained?

Let me now come to the knotty point how we are to find out our Catholics in the wards. In institutions under public control there is usually little difficulty. In prisons and workhouses, in infirmaries and army hospitals, a legal creed register is bound to be kept and its testimony is almost final. The creed register is not infallible, but it is meant to be a protection to minorities and therefore deserves our respect. Mistakes will occur in it, and when they do happen they are generally against us and in favour of the majority. Catholic patients often do not want us half so badly as we want them. If we are wanted by those who are not entered as Catholics, we shall usually do well to acquaint the sister or the warden, or make the patient ask them for us himself.

The matter becomes more difficult in institutions not managed by any public authority. In these there is no obligation to keep creed registers. Often the officials profess blandly to have no concern with any religion, which, being translated into practice, means: There is one God, and the Church of England is His prophet here! At the

same time most of these establishments do, as a fact, keep an informal creed register either in each ward or at the porter's lodge. Such a register is less satisfactory than the one mentioned above, and to pin our faith to it betokens a spirit of child-like credulity quite too innocent for this naughty world.

In practice the most satisfactory method is to go around the wards and ask each new patient himself. To carry out this plan methodically, and to avoid asking the same patient twice, we should do well to keep in our hospital pocket-book the date of our last visit to each ward, and then to ask only those whose bed tickets show that they have been admitted on or since that date. If the lodge porter keeps a register, it cannot do harm to consult it, provided we do not depend on it. Our attitude towards the register which the sister may keep in the ward is not so simple. If we ask the sister for the names of any new Catholic patients, it then seems ungracious and suspicious to go around and ask the new patients ourselves, and we cannot trust every sister. It is not a question so much of the honesty of the sisters with us as of the interest they take. Some of them, of course, have no religion themselves, and the religion of their patients has no kind of interest for them. I am inclined to think that the best practice is not to ask the sister, but to go round oneself. If she offers information, by all means accept it, adding that you will just ask the new patients, for sometimes they will tell you when they will not tell the staff nurse.

And now, having found your patients, what can you do for them? Why, nothing less than everything! You have to minister to the good; to reclaim the bad. You have to convert the sinner; to prepare him to live well if he goes out, to die well if he stays in. It would hardly be an exaggeration to say that the administration of the sacraments in these institutions is the least part of your work. There are those whom you will find good and ready for all the help you can give them. They have lived on the sacraments and have loved their faith, and now, in the hour of weakness and suffering, religion brings them comfort and balm. For them you will do all that zeal prompts you, and their prayers and merits will plead for you in your striving for those other souls whom you want for God, but who, as yet, do not want you.

And you will find those, too, who have forgotten their religion and neglected their faith. There was a time in their history when faith really touched their souls and religion had a place in their daily lives. In such souls faith is never entirely dead this side of the grave; it may be rejected, trampled on, cast aside, but there is still life in it. To you it is given to breathe upon the dead embers until they burst into flame once more. It can be done; it is done every day by priests of zeal, but it takes time. Here is no question of three sacraments and the last blessing (C. V. X. B.) in half an hour. The sick man is in your power; he may be here for months, and he will need those months and your help during those months if he is to amend a life of sin.

Mark, it is his work, not yours; he must do the work himself. You have to help him to do it. It is no question of just a confession and the last sacraments. To administer these may ease your conscience, but they will do little to bring that dead soul back to life. It is nothing less than a retreat that God has given him—that sick bed and the priest of zeal!

No question of confession yet, it may be; he is hardly fit to make it profitably even if he would; the little talk day by day until, as your footstep sounds in the ward, he wakes from his uneasy doze and turns smiling to welcome you; the story of his early life, his father's home, his mother's prayers; a little act of sorrow before you leave him and you are one day nearer that man's confession, and he is one day nearer the feet of God. Childhood's days and boyhood's visions pass before him in the watches of the night, the joy of his first communion lives again for him, love of the crucifix you have given back to him, the peace and hush of absolution come back in his dreams and smile at him. These things gather around him slowly with their pictures of what might have been, and there comes at last from the heart of the prodigal the strong cry which you have been waiting for all these months: '*I will arise and I will go to my Father.*' You have done your part in helping him; you have made him do the work, and it will last. Give him the Church's ministry now; it will be worth something, that *Ego te absolvo*; soothe this battered soul with the oil of anointing, *per suam piissimam misericordiam*

indulgeat tibi Dominus, some comfort now in that prayer of faith; bring to him viaticum—food for that last journey—while you say with confidence *Accipe, frater, viaticum corporis Domini nostri Jesu Christi . . . . in vitam æternam.* You have laid up for yourself treasure in heaven, and you have done something against the day of your own death-bed.

One institution is enough for a man's life; it may well be his parish. There is nothing like it, both because it gives him such opportunities and because it keeps his back bent to his daily burden, his muscles taut for his daily toil. A district may stay unvisited and schools neglected, our sermons may be unprepared and our confessional may be shirked, but the care of an institution keeps us in the traces. The administration of the sacraments is the easiest part of our work; to make souls fit to receive the sacraments and to prepare them to meet their God, there is our daily task.

And there are other institutions where there are men and women, not, indeed, on beds of sickness, but still urgently needing the priest's ministrations. In prisons and workhouses you will find the world's failures. Sometimes it is drink, more often it is utter loafing laziness which has brought them low, and always with such there is the old story of neglect of religion. And with these, cheek by jowl, are poor things who have failed through no fault of their own, the world's failures, a part of the price we pay for modern prosperity. You can do something to brighten the lives of all these. God is their

Father as He is yours; you can do something to show yourself to be their friend as well as their priest. Papers, books, visitors, snuff, tobacco, flowers, will all betoken your interest in them, and showing this interest you will find your way to their hearts. If you try, you may get them to Mass and even to the sacraments, and their coming may be little worth. They come because you worry. What you have to do is to get them to worry to come. You will generally find amongst them some decent Catholic inmate. Begin by making friends with him, and through him you will get to know the others. It is hard work and slow, but it is fine exercise for the work of a missionary priest to spend one afternoon a week amongst the world's failures, to try to get inside their hearts and plant there a stray seed or two of hope.

> The miserable have no other medicine,
> But only hope.

Another matter of importance in dealing with officials is correspondence. We are apt to make mistakes in conducting it, and mistakes injure our work even more than ourselves. The chief points to remember are: first, it is better in small matters to begin at any rate with a personal interview rather than with an official letter. Again, keep to the point, and bring that out clearly. Never let eloquence enter into these business matters in word of mouth or in writing, and remember that 'eloquence' is often a *façon de parler* for sayings which might deserve a more objectionable name. The late Queen, who

never saw the funny side of things, once said of Mr. Gladstone: 'He talks to Me as if I were a public meeting.' It is not unknown for clergy to speak or even write as if they were at a public meeting instead of dealing with an automaton clerk in the circumlocution office. Newman complained once of the conflagration which some zealous spirits amongst us enkindled by their wild words and overbearing deeds, leaving to others the task of putting it out. It is the bishop who, for the sake of souls, has to set to work to quench the flames these eloquent stalwarts are so proud of. *Surtout, point de zèle.*

In like manner, sarcasm is fatal to the cause you have at heart. Your business is to win your case, not to score a laugh from your friends. Write the letter, if you will, put in all your eloquence, polish up your satire until, 'like a razor keen, it wounds with a touch that's scarcely felt or seen'; break your butterfly upon a wheel, and when it is all done, the best that you can do, put it carefully away in a drawer 'to be read a second time that day six months.' Read that production of your best wit again after six months and see how weary, stale, flat, and unprofitable it has all become, and thank me for having laughed you into writing a dull, honest Englishman's letter. Always bear in mind that correspondence of this nature is not personal, that your neat razor-edged satire may never go beyond some clerk or office boy, who will make a *précis* of the points and does not take a jot of interest in the whole matter. Those of us who,

in our schooldays, had to learn by heart long extracts from Pope will call to mind his words :

> Satire 's my weapon, but I'm too discreet
> To run amuck, and tilt at all I meet.

Usually it will be found more convenient to use paper of foolscap size, and to write on one side only of the paper. You will, of course, keep copies of all the letters of this kind which you have to write, and you will file the whole correspondence in the mission archives for the guidance of your successor. He may possibly learn from it how not to do it next time.

It happens sometimes that non-Catholics speak well of our efforts in their institutions and praise us for our work. If we consider it, we find that they usually praise us for the wrong thing. They send us to examine our conscience when they tell us that we never give any trouble, which, being interpreted, may mean that we neglect our work ; and it makes our ears tingle to be told that we have no sectarian narrowness and are good fellows all round. It never occurs to them to praise us for saving souls or bringing back sinners to God. I was invited once to preach in a fashionable church in Brighton. It was many years ago when I dreamed that if I worked steadily I might yet become a preacher. The occasion was the first Sunday in July, the Feast of the Precious Blood. My subject naturally lent itself to dogmatic treatment, and I spared no pains to dilute my Franzelin sufficiently to be understanded of the people. It

made me wince on the following Saturday to read what was meant for praise in the local papers. The local journalist who came to write up a descriptive report of the whole function summed up my efforts by saying that 'there was a praiseworthy absence of dogmatism throughout the sermon, and, indeed, it might have been preached in any Wesleyan chapel.'

Our ideal of a priest's work is entirely different from the ideal of the average Englishman. He has been taught to look upon the parson's sermon as the one thing necessary, and we constantly find our work reckoned up by the number of formal services we hold in the week, or the number of times that we have initialed the visiting-book. You may preach to the negligent in these places for a lifetime without making one pulse beat a second faster. Your real work is with the individual soul. Sermons are most necessary, of course, but they seem to be for those already converted. You must first convert your sinner by the grace of God joined to your personal influence and loving care. Then you may preach to him, for now there is something inside him that will echo to your voice, a chord which will vibrate to your words.

In viam gentium ne abieritis, et in civitates Samaritanorum ne intraveritis. Sed potius ite ad oves, quæ perierunt, domus Israel. Euntes autem prædicate, dicentes: Quia appropinquavit regnum cælorum. Infirmos curate, mortuos suscitate, leprosos mundate, dæmones ejicite (Matt. x. 5–8).

XVI

THE PRIEST AND HIS SICK

Infirmatur quis in vobis? Inducat presbyteros Ecclesiæ.—Jac. v. 14.

I HAVE already spoken of the arrangement in the clergy house for 'taking in' sick calls, and we have seen that it is not fair either to the sick or to the housemaid to allow this important duty to be discharged by the servants. The priest himself ought, whenever possible, to take in the particulars of the new sick call.

There is a difference between 'sending for the priest,' and 'letting the priest know.' Our people are usually told that if a man is away sick from his work for a second day, it is well to let the priest know. If the friends are going to send for the doctor, it is not enough merely to let the priest know. In that case they will send for the priest, and he must go. In each case, even if there is no question of last sacraments, you will get an opportunity with this soul and you will take advantage of it. At other times you seldom get to see him; now he is on his sick-bed, he cannot get away, and this illness may be nothing less than a retreat for him and his whose house, if you happen to be a man full of the spirit of your vocation.

To give him the last sacraments and to write C. V. X. B. after his name in the sick-call book at home is sometimes the smallest part of your task. Here more than anywhere comes into play the unction, the piety, the personal holiness of the priest. If you want to give him the last sacraments and so get him off your mind, if he is a careless man he will probably consent to the arrangement. He is ill, he knows that until this business is got through he will have you about him; he wants to be rid of you, and, for his peace of mind, consents. One of the things I fear most at my own judgement is the number of times I have given the sacraments to those whom I had not first made worthy of them. We know, of course, that the sacraments work *ex opere operato*, but after allowing fully for those effects we shall do badly if we are content with them. We want effects too *ex opere operantis* if we are to make sure of that man's soul, and for these we need a well of holiness, a fountain of unction in our own heart.

You will not always be able to do all that ought to be done. You are summoned late, or the illness is sudden, and death is imminent. You must then give the sacraments, and for the rest trust to the uncovenanted mercies of God; you have done your best. What I am anxious for is that this poor man, lingering on his dying bed, should not run the risk of losing his soul because your idea of your duty to him is bounded by those four mystic letters C. V. X. B. entered after his name in the sick-call book. That such a conception of duty may exist is all

too evident. In earlier days the fewness of clergy, the distances, and other circumstances, made it often difficult for men to do more than give the last sacraments. In this way the tradition might grow up that this is the ideal to be set before men even when they can carry out much more easily than in past times the mind of the Church in their service of the sick. The instructions in the ritual suppose the priest to be present at the agony and the death, as well as when giving the sacraments. One hears of a custom in Catholic countries of the parish priest, if he is called away, leaving his stole on the dying bed to show that he will return at once. The first Council of Westminster lays down that we should pay frequent and even daily visits to the dying. In 1863 Cardinal Barnabo, writing to the Bishops of Ireland, comments on the practice of the curate giving all the sacraments at one visit without usually returning again, and he points out that this practice is entirely foreign to the spirit of the Church.

It is desirable always to get at least some confession out of the sick man at our first visit. I would be content with an imperfect confession rather than get none at all. De Lugo lays down that the obligation of integrity lies on the penitent, not on the confessor. If at our first visit we can get him just to confess what seems to him amiss in his life, we may be able to give him absolution and wait for better things later on before we give the other sacraments. It is good to make a point always to say some prayers, just a few, even though there is

no danger. People are always prepared to have some prayers when the priest comes to the sick room. If the priest opened a black bag and began straightway to vest for Mass, they would not be surprised. The one thing which will surprise them is that we should come and go without doing anything more than a lay friend would do. Sometimes it may be necessary to inquire prudently whether the sick man has set in order his worldly affairs. Great practical hardship may come to those he loves if he dies intestate. Cases occur in which the faith of the children will depend upon the appointment of a guardian. These things have to be faced. The sooner they are disposed of, the better will be our chance of directing his thoughts to the importance of dying well.

As to the prayers we should use in the sick room we shall do most good if we make use of those which the sick man knows best, those which are most familiar to him. The prayers in the ritual for the sick and dying are very beautiful, entirely appropriate, and would be a help to the sick man if he knew anything about them. Even with sick or dying priests, it is questionable how much help these ritual prayers would afford, used indiscriminately. Look at the position. The man is seriously ill, if not dying. All his efforts are concentrated on fighting the pain, on keeping alive. Even in health he was not fond of long prayers. He is so little capable of any mental effort now, that you will do well to choose the prayer he knows best, even though it has no special relation to the sick bed. I asked a

good old woman once what prayer she would like, intending to say the Litany of the Blessed Virgin after I had given her the sacraments. She promptly answered : ' The thirty days' prayer,' and I fished out her well-thumbed book and said it. Her two boys were soldiering in India. For thirteen years and more she had said that prayer for them every day. Incapable as she was of fresh mental effort, that particular prayer, with its familiar phrases and the association of years, probably helped her more than any other. We shall do well, then, always to say some prayers and to choose familiar and easy prayers at such a time. The form and structure of the Litanies render them very appropriate for such occasions. So also we may help the sick man with little acts of contrition, of desire, aspirations of love, prayers for patience, and the rest, if we are careful, as the ritual warns us, not to give him too much at one time.

When we have arranged to administer the sacraments it is well to have the room prepared beforehand—the holy water, the table with its white cloth, the crucifix and candles, standing where the sick man can see it without straining. The other members of the family ought to be in the sick room ready to welcome our divine Master. We can easily send them out on to the landing when we have to hear confession, but we ought to have them present again as soon as that is over, that they may be there for the administration of holy viaticum and extreme unction. It sometimes happens that we cannot give holy viaticum when it is expedient to give

the other sacraments. We must always bear in mind the obligation of giving holy viaticum before death. The fact that the sick man cannot receive it to-day does not exempt us from the duty of administering it to-morrow. Until we have succeeded, we must by no means reckon that our work for that soul is at an end. I remember noticing once that out of five deaths in a week in a district only one of the departed had received holy viaticum, while all five had received the last blessing in addition to the sacraments of penance and extreme unction.

I have left for the last the important matter of dispositions, the dispositions in which I want my sick man to die. It is our happiness from time to time to attend the young, the saintly, the innocent—souls which seem to have gone through life almost unknowing sin. And there are those others, too, finely attuned souls who have tasted sin and have done penance; their course has been strewn with rocks, 'cast down, but not perishing' (2 Cor. iv. 9); but they have known repentance and begun again; they have wrestled and fought, and in the end have won. These also we have rejoiced to attend. Speak to one of them of God's mercy and pardon, and his eye softens and a wistful look comes across his face; he could tell you something of God's patience and pitying love; never will he forget that. *Si oblitus fuero tui, oblivioni detur dextera mea. Adhæreat lingua mea faucibus meis, si non meminero tui* (Ps. cxxxvi. 5). Hold up the crucifix before his eyes, you are bringing

back to him a lesson of love well learnt ; whisper to him the sweet name of Mary, and his countenance will brighten with soft memories of her helps in the life which is ebbing away, and his hand clutches yours more tightly as his greyish lips move in prayer. To all these and more we are disciples rather than masters ; we trace the finger of God on their lives, we can see where grace has leavened their souls.

But the others, those others whom you and I know too, whom we have to save, for they will never save themselves !

> The good die first,
> And they whose hearts are dry as summer dust
> Burn to the socket.

And what of these and of the men whose hearts are dry as summer dust ; what have we to do for them ? We have to waken up in those dry-as-dust hearts faith and hope and love which have slept for many a day. Fear will hardly touch such men in these days ; it may, but only when there is some germ of love. It is love which we have to awaken in those souls, and, mark you, our task is to make them love persons and things and truths which for years past have gone out of their lives. It can be done ; every day that the sun rises it is done by devoted men before the sun sets, because their God is with them and it is His work. Here, if anywhere in life, a priest feels his helplessness, recognises that personal piety and unction, and the spirit of prayer are needed to carry him through. For what has he

to do? If the sacraments were mechanical tricks, or if contrition was merely a routine form of words, the sick man would see it through almost cheerfully to be rid of you. But you have to change that man's life, you have to turn him inside out; what was black you have to make white; what was crimson you have to leave as snow. If the dying man was well disposed, it would not look impossible. Even if he were in good health, but now! it must be done now, for time and death wait for no man, and your Master died to save this soul! Now, when every limb is racked with pain and his whole strength is burnt up in the fierce struggle to keep alive, you have to stand before him and in an hour or a day to undo, to pick to pieces and put together again that wasted sinful life of his, for that is what contrition and repentance mean. It can be done, it is done, as I have said, every day, but for you and me to do it, with our weak faith and faltering prayers and with our hearts dry as summer dust too! No wonder that we are bidden to become men of prayer, of unction, of personal piety, of undying faith, if to move mountains and to work miracles of this kind is to be our daily task.

A death-bed repentance! Ay, one I know, and that is recorded that you and I may learn that such things are possible even in fallen man, and, learning it, may take heart of grace to do our Master's work. One I know, only one, and even that has its awful side. *Domine, memento mei dum veneris in regnum tuum,* said the penitent thief; and the answer came: *Hodie mecum eris in Paradiso.* But there are two

thieves hanging there by the Cross of Jesus; one repents, a death-bed repentance if you will; but the other, look at him and learn the rest. Sprinkled with the blood of the Lord Who was dying at that moment to save him, he would not hear, he would not repent, he would not be saved, and the bad thief blasphemed and went to his own place.

Si quis ex vobis erraverit a veritate, et converterit quis eum, scire debet, quoniam qui converti fecerit peccatorem ab errore viæ suæ, salvabit animam ejus a morte, et operiet multitudinem peccatorum (Jac. v. 19, 20).

XVII

THE PRIEST IN THE SCHOOL

Venite, filii, audite me; timorem Domini docebo vos.—Ps. xxxiii. 12.

In the seventies the late Canon Oakeley delivered to the students of St. Thomas's Seminary, Hammersmith, an admirable series of lectures on the practical work of the priest on the mission in England. These lectures were published later under the title of 'The Priest on the Mission,' and the pages of this present book show from time to time the debt its author owes to that model missionary priest. It is a fact not without significance that my present subject has no place in Oakeley's book, except in a short paragraph or two. When Oakeley delivered those lectures our missions had practically few schools worthy of mention at the time. Writing thirty years later we recognise that any book treating of a priest's work in England and passing by this subject would be rightly considered to be grievously wanting. Incidentally the progress we have made in this matter marks one portion of the debt which Catholics in England, English and Irish, owe to the memory of Cardinal Manning. In

considering his attitude to University education, in looking at his desire that our microscopic dioceses should each have its own seminary, complete and self-sufficing, the verdict of many is : he meant well. In his attitude to Catholic public elementary education all are agreed to say : he did well. Wiseman was our Nehemias, rebuilding for us '*the wall of Jerusalem which was broken down and the gates thereof which were consumed with fire*' (2 Esdras, ii. 13). Manning was our Simon '*the high priest who in his life repaired the house and in his days fortified the temple. . . . It was he that took thought for his people that they should not fall. . . . He shone in his days as the morning star in the midst of a cloud, and as the moon at her full. And as the sun when it shineth, so did he shine in the temple of God*' (Ecclus. l. 1–7).

The radical changes wrought by the Education Act of 1902 make it impossible for me to put before you our work in the future in the same detailed way as I could have done before this Act was passed. In the past our chief duty always was the religious instruction and the formation of a Catholic character in the children under our care. In order that our claim to do this might be assured we undertook the duties of establishing and managing these schools and making ends meet. From time to time it happened that our chief duty was obscured and perhaps neglected by reason of the imperious need there was of gathering money to pay our way and keep the school open. In the future the religious instruction and the safeguard-

ing of the Catholic tone of our schools will be our chief and may be our only duty under the Act. Let us at least do well what is left to us to do.

My remarks for the most part will be confined to our public elementary schools. There are many secondary schools, but of these so few are under the priest of the mission that I may well pass them by. Of the comparative advantages of boarding-school or home life for older children of a higher class I need say nothing. I do not know that anyone has summed up the difficulties of the problem better than the late Mr. Justice Denman, who answered: 'If you send your boy to school he comes back a sad dog; if you keep him at home he grows up a poor devil.' Neither am I concerned with school management or the education question except so far as it affects the missionary priest. Hence I confine myself here to his duties in his public elementary school. It will be well to look at his legal position, his statutory duty, and the delegated jurisdiction which may be granted to him by the local education authority.

The legal position of the priest in Catholic public elementary schools is that he will be one of a board of six managers. The chief business of this board will be to safeguard the character of the denominational teaching. In order to carry out this duty it will have in its hands the appointment and dismissal of the teachers. The managers will determine the character of the religious teaching and the persons to give it. The statutory duty of this board will be to provide and keep up the school

premises, playground, offices, and the rest, free of cost to the education authorities during the ordinary school hours, the question of tenants' repairs being settled between the authority and the six managers. Further, the education authority may delegate any of its powers in respect of this school to the six managers, except the power of levying a rate.

Of the board of six managers, four of them, called trust managers, are appointed by the bishop and trustees of the diocese; the other two, who need not be Catholics, by the local education authority. The board appoints its chairman and correspondent; it must meet at least once a quarter and keep a record of its proceedings. In practice it will usually work out that the rector of the mission will be the correspondent if not the chairman of these managers and that much of the daily routine will be left to him.

Doubtless in this arrangement, which is essentially a compromise, there will be opportunities for friction if either party so desires, but on the whole it gives us great opportunities. These opportunities are no gift or dole to us; we have won them fairly, we have paid for them in full. Manning's ideal, 'a place in a Catholic school for every Catholic child,' the struggle of thirty years to reach that ideal, the sacrifices of priests, teachers, and people up and down the country to provide schools and to meet the ever rising level of elementary education—these things are the price our fathers and ourselves have paid. The new Act does not lighten the

burden resting on the clergy and faithful, but at least it gives us, for the first time in our history, a fair field for our Catholic children; it makes it possible to give them the same start in the battle of life which the Board School children of England have had for thirty years and more.

The scope of our duties under the new Act is much more narrow than formerly. Our teachers in direct and indirect ways will be less subject to us, and we must be on our guard not to claim more than our right. In early days especially we shall be watched rather closely. Let us show from the beginning that we accept the new position loyally and are anxious to abide by it honestly in respect to our teachers and fellow managers. The Church of Christ will not come to an end because other people have rights as well as ourselves. Hence the question of Sunday duty may need fresh consideration. We shall probably be wise if we limit our claim on Sundays to the presence of the teachers ordinarily at the children's Mass. If we want them for Sunday school we ought certainly to pay them for coming, but better not to want them. The Sunday catechism, under present conditions, is of little worth as a means of teaching children their religion. The effective teaching of religion is carried out in the day school on five days a week; what more the children learn during their school life they get at home and at their mother's knee.

Another point needing fresh consideration under the new conditions will be the time at which religious instruction is given. There is no financial

reason now why the religious instruction should be given while the children are finding their way to their places in school ; it might be best now in some schools to put the religious instruction after, instead of before, the two hours' secular instruction, closing the registers half-an-hour earlier than we have done hitherto. It may be advisable also in some country schools to see that time is provided for religious instruction at every meeting of the school.

The experience of thirty years has taught us that it is possible to have a school which is in nothing Catholic except that it is built and supported by Catholic money. Once such a school gets into existence the priest is almost powerless to cure it. It has no Catholic tone and is a barren mother of Catholic converts. In order that a Catholic school may be satisfactory in tone and character it must have a majority of Catholic children as well as zealous Catholic teachers. To ensure this majority needs some care. Once the school is opened and put under the education authority it loses its power of picking and choosing. In law it is bound to take all comers without distinction until it is full ; in practice it is the rubbish shoot of the neighbouring schools.

The best remedy seems to be to open your school some time before you put it under the education authority. Open it ; select your children carefully ; do not be in a hurry to get it full. That will come later. Quality and character are your chief needs at first. Carry it on not as a public elementary school but as a private adventure school at first until you

have got the children you want and the school fairly full. Then you may put it under the local authority without fear, and the new children whom you may have to accept will be a minority to be leavened by the others, not a majority to form the tone of the school. Until you have put it under the local authority you will have to pay the entire expense, but that is a small amount in comparison with the whole cost of opening a new school, and your good ship will be launched with a fair wind. Another plan which may be useful is to see that the trustees do not make over to the managers at first the whole of the premises erected. One floor may be given at first for school purposes, the others being let to the priest for club, boys' brigade, playrooms, and the rest. I have known cases, too, where the denominational managers were successful in cutting off a part of the premises of a school already under Government, devoting the part cut off to other purposes. What Catholic children there were in the neighbourhood were already in the school. By reducing materially the accommodation they rendered themselves unable to take any more non-Catholic children.

We do not desire to do anything unfair to the community, but we are determined that our schools shall be in reality, as well as in name, Catholic schools. To attain this end we must take care that the Catholic element in the school is not swamped at the start. Once submerged, *experto crede*, it will never rise to the top. Give us our own waifs and strays; we want them all, and we will do our best

with them. In them we shall have enough to tax all our energies. Do not fill our schools with the weeds from other men's gardens.

Under present conditions the schools are the most efficient means we have to bring up our children of the elementary school class good Catholics. Hence comes our desire first to make the schools as efficient, as attractive as possible, and, secondly, to get into them all our children. If we had no other reason than this we should be most anxious for the excellence of the secular instruction in our schools. While it is usually a desirable thing to get all our children to come to our schools and to assist with their teachers at the children's Mass, we must be on our guard against indiscreet zeal. I remember a teacher once reporting to me some children for being absent from Mass. It was true that they did not come to the children's Mass, but he knew as well as I did that the good German father and mother took all their boys and girls—a whole quiver full—every Sunday to the High Mass with themselves. Sometimes children living in our district may be attending a school belonging to the neighbouring mission. True, they belong to us and ought to be in our school, but if they are at a Catholic school, in God's name leave them there, at any rate, until you can say that there is no child of yours attending a non-Catholic school. Free trade is as eminently desirable in Catholic schools as in the confessional. Almost always it is educationally bad for a child to change schools, and oftentimes it turns out that when the child first went to your

neighbour's school the parents were living in that district and have since moved into yours. The new priest is tempted to try to get them to his own school. Let him learn to leave them alone and to live on good terms with his neighbours.

In large schools it is difficult even for zealous men to keep in touch with all the children, new and old. It is often of considerable value to have each week a list sent in of children 'admitted or left' during the week. Before each name will be A (admitted) or L (left); after each name will come the address, followed by letters denoting the sacraments received. (B. P. E. C.) The trouble to the teachers is infinitesimal; all the information except the last matter has to be put into their admission register, and a plan which calls upon the teacher to supply early and accurate information about the sacraments is not without advantages. In large missions these weekly returns from the departments coming in on the Friday evening may be left in the dining-room. The priests of the different districts can initial the names belonging to them to show that they have themselves taken the particulars.

In some schools there will be a list of children preparing for first communion. Before children are allowed to make their first communion, the priest will do well to make sure that they have been validly baptized. I have come across most curious instances of neglect of baptism, and in one class of twenty-four children in a new neighbourhood many years ago I discovered on careful inquiry no less than ten who had always passed as Catholics, but

who were in need of either absolute or conditional baptism.

Some clergy have also lists of irregular children sent in each week in order that they may visit them and drive them into school. Good work is often done by this means provided that the priest attempts to do something more with parents than getting the truant to earn his mark. Teachers are apt to expect too much in this way from the priests. The clergy are not Board School visitors, and the teachers with their two free days every week have quite as much time as the clergy, and in this matter quite as much influence with the parents. It is a curious fact that Board School teachers visit the parents of the children far more than voluntary teachers. The truth is the zealous Board School teachers—and many of them are as devoted to the children's interests as ours are—have no one to ask, and so do the visiting themselves, with very great profit, let me add, to their work.

Indirectly all lists of this sort are of great value to the new priest just come into the parish. In his early days, just when he is full of enthusiasm, it is quite difficult for him to find himself and to make work. Laymen sometimes talk as if the head priest can take the new man into the streets, saying: 'There is your district. Go and save some souls, as many as you can.' This is nonsense. Work must grow up about a man, and all growth takes time. The value of these lists is that they quicken growth. Tell the man to call on these people, to begin work with them. He has now a

reason for going to a definite street and a particular house. Almost certainly he will find 'his parish' there—his hands full of work growing out of those first visits. Besides attendance at Mass there are seven sacraments, and many of those whom he visits would be all the better if they received more of them. These points will suffice to show the opportunities which his position as manager of the schools puts into the priest's hand for extending the kingdom of God. Let me now pass to his duty as a priest in the mission school.

What is this work of his in the school? In what does it precisely consist? What is he to aim at? How is he to know whether he is succeeding or failing? Does success lie in repeating the words of the catechism or knowing accurately the Kings of Israel and Juda?[1] Is it the 'whole duty of man'

[1] Children pass in crowds and shoals through the academies which our passionate shepherds manage and superintend. They stream forth over the world after years and years of so-called religious education; and what have they learnt? Let the opponents of voluntary schools give ear. These children can tell you who Huppim and Muppim and Ard were; they know the latitude of Beersheba, Kerioth, and Bethgamul; they can tell you who slew a lion in a pit on a snowy day; they have ripe views upon the identity of Nathanael and St. Bartholomew; they can name the destructive miracles, the parables peculiar to St. Luke, and, above all, they have a masterly knowledge of St. Paul's second missionary journey. . . . Take any of these 'religiously educated' children and ask them what one must do to make life nobler and less sordid? How may there be an increase of grace? They simply look puzzled. Ask them how one worships, and Whom? They are silent. Ask what one does if one falls into sin, and how one obtains the remission of sins, mentioned in the Apostles' Creed? They have not a notion. Well, then, what are the seven deadly sins to avoid? or the seven gifts of the HOLY GHOST to pray for? What

to have a hundred per cent. of the children present in school or at Sunday Mass? These things are all good; all have their place, but the priest's duty embraces more than all these. Stated in general terms, his duty in his school is to take care that the tone and atmosphere there are essentially Catholic, that a Catholic note and a supernatural character are indelibly stamped on the children's lives before they quit us. Their aim in the future is to be, not merely Cheeryble Brothers or Colonel Newcomes, not merely good pagans of altruistic tendencies, not merely honourable men or citizens who 'think imperially,' but, in web and woof, Catholic and Roman in every fibre of their being.

It was for this reason that earlier in this chapter I ventured to insist on the need of having a majority of Catholic children if ours was to be a Catholic school. The character of a school depends primarily on its tone and atmosphere, and only in a secondary degree on the instruction imparted. Catechism may be repeated accurately, Bible history known well, and the school may fail to be a Catholic school in any effective sense. The tone of a school and its atmosphere depend, not on lessons or instruction, but on the ideal set before the children in the lives,

are the means of grace? Are any of these more urgently needed than others? There is no reply to these questions. Dr. Clifford and all his friends from the land of Dagon need not alarm themselves. Church children know nothing more about the Divine Liturgy than if they had been bred at Westbourne Park Chapel itself.—*Huppim and Muppim*, by Charles L. Marson. '*The sons of Benjamin were . . . Muppim, and Huppim, and Ard*' (Genesis, xlvi. 21). (A. R. Mowbray & Co. Limited, Oxford.)

the conduct, the practice of those to whom nature itself teaches the children to look for their models and patterns. Manager, teacher, and even the top class, each has a share in forming and maintaining the tone and character of the school. What these value, the children will prize; what these put second, the children will hold as of no account. Children cannot judge yet; but the faculty of admiration is great within them, and what they admire they are ever ready to imitate. Hence it is that the particular kind of religious instruction imparted in that school is only one of the factors which determine its tone. Catholic instruction, doctrinal explanation, nay, even preparation for the sacraments may conceivably be imparted in a non-Catholic atmosphere. These things are all most valuable, and if they sufficed to make satisfactory Catholics we should have been contented with them.

And now a step farther. What is this Catholic character which we want to impress on our children · in what does it consist? What is precisely this Catholic tone and atmosphere which ought to be the dominant feature of our schools? Shall I answer by saying that it consists in looking at life not from the purely natural but from the supernatural point of view? Shall I call it the conviction that we have not here a lasting city, but that we look for one that is to come? We are called to aim at something higher than being good citizens and honourable men. We are responsible beings. Our life here belongs to God, and at the end of it we must give an account of every thought, word, and deed that

make up that life. We are destined for heaven. God has founded a Church to guide and teach us the way there. Sin is the obstacle in our path to heaven. To help us in our struggle with sin He has given us grace and the sacraments ; in the crucifix He has shown us the guilt of sin ; in the fair vision of Mary Immaculate He has shown us human life unspoiled by sin : ' Our tainted nature's solitary boast.'

The practical realisation of these truths is the Catholic atmosphere of which we speak. The one aim of our Catholic schools is to bring up our children in this atmosphere, to train them by example to look on their little lives now and in the future from the supernatural point of view.

> Es bildet ein Talent sich in der Stille,
> Sich ein Character in dem Strom der Welt,

said Goethe. 'Talent develops itself in solitude ; character in the stream of life.' It is only in the stream of life, in the rush and jostling of the crowd around us, that our character slowly forms and hardens into its shape. This struggle, this push and jostle, begin in our school days when first we learn the difference between right and wrong. The bent which our characters will take comes to us in these young plastic days when we look with all our eyes on the lives of others, too young to judge, to weigh, to criticise, but not too young to love, to imitate, to follow with blind unfaltering faith. 'A young man according to his way, even when he is old, he will not depart from it ' (Prov. xxii. 6).

Such is the tone we require in our schools to make them web and woof Catholic. The next ques-

tion is: How am I to know whether I am succeeding or failing in this high endeavour? What shall be my test? This time the test is so plain and simple that he who runs may read. Our own lives, our own daily practice supply it. Tell me what is the most important thing in the school. The answer to this simple question will show whether we are succeeding or failing. What is the most important thing in the school? The merit grant, the feasts of the Church, H.M. inspector's visit, the religious lessons, the cookery competition, the classes for the sacraments? What place do the holidays of obligation hold in the life of the school? Have they any other significance except that they pull down the average for that week? Have we a statue of B.V.M.? Is it much broken? The crucifix, is it fly-blown? Our pupil teachers? They must pass the scholarship examination or else—but the religious examinations, must these be passed too? The month of May and its flowers; November and its Masses; Lent and its Way of the Cross, as well as its offerings for destitute children. Are we a little coy about this last form of piety while we approve entirely of the November Masses? I need not labour the point; the way these things are done, their place in the life of the school, will tell us enough. The children know quite well what comes first in the eyes of the priest, in the eyes of the teacher. The same comes first in theirs; it is nature's law with the child. He imitates first, he judges later. 'Out of the mouth of babes and sucklings' let our judgement be here; it will be

just and true: they know not yet how to flatter or to lie.

Let me pass now to the various duties of the priest which help to form the atmosphere and keep up the Catholic tone in the school. The first of these is CATECHIZING. The provincial synods ordain that the priest is to catechize in his school at least once a week. The question arises how best he may fulfil this duty. Let him always remember that both priest and teacher have their place and their work in the religious instruction of the children. A priest once summarised for me this double duty by saying: 'It is the teacher's duty to put the catechism into the children's heads; it is the priest's to get it into their hearts.' That the priest should make himself responsible for the religious instruction in the sense that it is his concern and not the teacher's would be an error detrimental to the true interests of the school; that he should leave it entirely to the teachers would be a mistake equally grave. The teacher's work will tend to be more scientific than the priest's; the priest's conception of his duty may well be more fatherly than the teacher's. The teacher's work will be of the nature of a lesson, the priest's rather of the nature of an instruction. In his own way the priest will be as regular and methodical as the teacher, but it will be after the manner of a priest, not of a professional teacher. Occasionally he may approach the teacher's methods, but then it will be because he is examining the children rather than instructing them. The priest has no vocation and no need to be a second-rate teacher. Each

vocation, each one's work, is distinct and has its own excellence.

Ordinarily the priest will endeavour to take the different classes in turn so that within a certain time practically every child in the school will have passed through his hands. Some priests of a methodical turn of mind have a catechism reserved for themselves in each standard or division. Inside the cover is written the particular section of the diocesan syllabus that is the work of these children for this year. Such a catechism will be useful when examining the children in what they have already learnt from their teacher, and it will tend to keep the priest fairly within the limits of the children's work in his instruction. This last point is of some importance. I have seen priests and even diocesan inspectors wasting the precious hour of religious instruction with theological gymnastics that would be more in place in the diocesan conferences than in an elementary school.

Besides the ordinary catechizing there are also from time to time special classes for preparation for the sacraments. Here, too, the priest will be careful not to take the work out of the teacher's hands. There is room for both and work for both in preparing children for confession, confirmation, and holy communion. Even when the teacher has done all that lies in him there is plenty for the priest. *Labia sacerdotis custodient scientiam, et legem requirent ex ore ejus, quia angelus Domini exercituum est* (Mal. ii. 7). His instruction will take much of the mechanical lesson for granted and will often be a

atherly talk to the children. He will try to put some unction into his words, some piety into their little souls. They are always genuinely interested, and he will find them very receptive if once he can overcome his *mauvaise honte*.

The form of confession, the prayers to be learnt, even the examination of conscience, and the teaching about integrity will not occupy him so much as the sorrow of heart, the resolutions for the future, the meaning of the crucifix, the reasons why they should be sorry. In the communion class he will spend his time in teaching the children the kind of acts their love would prompt them to make before and after holy communion ; he will ask them to make for him there and then, in their own words, the act of faith, or the act of thanksgiving, the act of desire, or the act of homage. He will lead them on to suggest themselves how they should spend the previous evening, how they could ask the help of their Immaculate Mother in this great act ; in a word, his aim will be to get them so interested that they would rather seem to be teaching him and preparing him to receive his God. On the other hand, the subtleties connected with the obligation of fasting from midnight, and the like, he may for the most part leave to his budding pupil teachers to revel in. In confirmation he will be careful to supplement the scientific lesson by showing that the sacrament does not act as a spell or a charm, but gives us power to become soldiers of Christ, and that this power is to be developed and to be brought to its perfection by our Christian lives.

They will listen with all their ears if he takes the opportunity of showing our Master preparing the Apostles themselves nearly two thousand years ago, little by little, step by step, for the reception of the sacraments, just as he is doing with them to-day. In the sacrament of penance, for instance, the various stages of its revelation to the Apostles: first, the promise that at some time they should receive a mysterious power of binding and loosing; then the miracle on the paralysed man let down through the roof, and Christ's claim to forgive sin as man; and finally, the evening of the resurrection. So in preparing children for their first communion he will picture to them Christ preparing His Apostles; the promise of the living bread in John vi., and the fulfilment of that promise years after, *pridie quam pateretur*; the miracles preparing them for it as well as the types foreshadowing it. Let these instances suffice. I think that they mark my distinction between the scientific lesson of the teacher and the wider and more devotional instruction that comes well from the priest. When you have the opportunity you will learn much by listening to a good teacher, and once you realise the difference between the character of your instruction and the teacher's lesson you will suffer less from shyness in your work. Remember it is the work for which you were ordained, 'to instruct many unto justice.'

If you will, take the children in a class-room for your instruction. You may be more at ease there. Do not take a whole class if they are too many for you. Can you hold the attention of three children

for a quarter of an hour? Begin with three; next week you will hold six if you are clever and take pains. It has been said with truth that the effect of a sermon is greater or less in inverse proportion to the number who hear it. A sermon to an audience of twenty or fifteen may well have a greater effect than the same words spoken to two hundred or a hundred and fifty. You can hold twenty, but not two hundred; three, but not thirty. Begin with three then, if need be, but resolve at all costs to make your work in the school a success. If we have any love in us at all we ought to have unction enough to touch those three small souls, and when we have made their eyes glisten and their cheeks flush with all a child's love for Jesus and His dear Mother our half-hour has not been spent in vain.

Sunday Mass and Monthly Communion.—To get into personal relations with the children who miss Mass on the Sunday the priest usually makes it his business to go into school on the Monday and to interview each defaulter separately out of earshot of the other children. It is very seldom that the children are entirely responsible. The sparse attendance at the children's Mass during the holidays reveals to us the small amount of trouble the parents take about the religious bringing up of their little ones. The contrast between the attendance at Mass during the school time and during holidays shows something of what our children owe to the influence of the Catholic school.

Then we have the duty of the children's confessions. I have seen many plans tried; each has its

good points and each its drawbacks. I have seen children's confessions heard in the church, heard in the schools; I have seen the children brought in droves once a month and all hands piped on deck to absolve them. I have also seen children in select parties, personally conducted for the most part, once a week. All these plans and others I have seen tried with varying success. One of the most successful men with children that I ever had with me had one method for the non-communicants and a different one for those who had made their first communion, and his plan, though entailing much work and calling for almost blind faith, seems to have produced the best results. The non-communicants he took himself entirely; they were not old enough to need a choice of confessor, and they were so young that they did need a priest who would take pains with each of them and even teach them while he was hearing their confessions. Every Wednesday or Friday a small party would come to the church, personally conducted by a young teacher. He would not have more than ten or twelve each day; they would be weary waiting, he said, if he had more, and if he had a larger number he could not take pains with each. Oftentimes, too, he would prepare them himself; standing facing them in the benches for five or six minutes he would go through a child's examination of conscience aloud for them; then, holding a crucifix before them, would give them a little object lesson on our Lord's sufferings to teach them to get sorry. That priest meant business with those little

souls. What wonder if he had some success with them!

For those who had made their first communion he had another method. The only thing fixed about their communion was the particular Sunday of the month on which they were to go. He abolished the special time for their confession, and he would not hear of their being heard in droves. His aim was to eliminate school discipline and class-room rules from their monthly communion so that its regularity should not depend on their school life, and that the practice of monthly communion might survive their schooldays. Thus the child was taught to choose its own confessor and to go itself at the ordinary time when confessions were heard without being sent. When the plan was first tried it was a sad failure compared with the automatic regularity obtained when the children were sent by their teachers to confession. But even such a failure gives pause for thought. If it is a failure now to leave children their freedom and try to teach them to use it wisely, may it not be a failure hereafter when they have left school and are entirely free? Train them now for their days of freedom, and if we fail at first we can at least renew our efforts in the school and try with patience to win them to better things.

Another point of importance is the teaching of the MORAL VIRTUES. Our catechism follows the method of the Commandments, which prohibit certain things rather than teach their opposites. The catechism deals with sins rather than virtues; it tells us how to keep out of hell rather than how

to get into heaven. The teacher, following the method of the catechism, falls into the same way, and so does the priest. For many years I was quite learned in my instructions on the obligation of restitution to small boys who never got a chance of stealing anything more than mother's sugar or a bit of father's tobacco. I taught all about the guilt of stealing, nothing of the virtue of honesty; something of the sin of telling lies, little of the courage of telling the truth; a shy word, perhaps, of the wickedness of all impurity, but nothing at all of the saintliness and the power of self-restraint, and hardly a word of the beauty of holy purity. I am almost inclined to go so far as to say that in this matter of definite teaching of the moral virtues of truth and honesty our Catholic schools are not up to the level of the best non-Catholic schools.

At the same time I confess that imperfect as our teaching may be in the matters of truth and honesty, we seem to be the only people who dare even to touch the question of purity at all. All who treat of the question of morality in schools confess that we manage to put into our children, and especially into our boys, a keen sense of the wickedness of impurity, even if we fail to teach them much of the beauty of the opposite virtue. Outside the Catholic Church the whole subject is often smothered away and the existence of this evil ignored. Ignorance is not always innocence.

As to honesty and truth-telling, we are very apt to take these two natural virtues for granted; we have so much to teach, so much definite dogmatic

instruction to give ; we have to take so much care in preparing them for the sacraments, that we are apt to do no more than put before the children the sins to be avoided instead of the virtues to be cultivated. Moreover, again, scientific teaching of moral virtues is far more difficult for the young teacher than plain matter-of-fact statements of dogmatic truths or the straightforward laws of the Church which our children have to know. For instance, to teach children the method of making confession is far easier than to teach them to be sorry for sin, yet the sorrow is immeasurably more important than the act of telling their sins. Thus we are in danger of taking for granted these moral virtues ; we do not realise sufficiently that they need teaching ; we act as if our little ones took them in with their mother's milk, and we start from the supposition that they are all honest and truthful.

To these small beings it is natural to lie, supernatural to tell the truth ; natural to pick and steal, supernatural to go without. Consider for a moment. The child has done wrong. The natural instinct of self-defence bids it take refuge somewhere: but where except in a lie ? The boy wants something badly ; he cannot work for it, he cannot earn it as you and I can ; unregenerate nature tells him to steal it. It is the only way open to him to get it, and he wants it very much. If we made it a practice to take as a first principle that these pretty lisping babes are born thieves and natural liars and that our business is to turn them into honest and truth-loving boys and girls, we should not see so many

heart-breaking failures when they go to business, when, for the first time in their lives, they find their honesty tested by the handling of other men's money.

Another lesson which seems strangely neglected in our schools is the obligation of supporting our clergy. When first I was appointed diocesan inspector of schools I had to report to my bishop that I had not found a single school in the diocese, not even my own, where this important matter was intelligently and carefully taught. In examining children on the first commandment of the Church—the duty of hearing Mass on Sundays—I found them nearly always little moral theologians; they knew how much of Mass they must hear; they could tell me of the bodily presence, the intellectual attention, nay, the causes excusing from Mass; distance, health, bad boots, as well as bad weather. Of all these things they could discourse fully and learnedly. But when we came to an obligation precisely parallel the children knew nothing of it. Both obligations are founded in the law of nature, and both are laid upon us by the Church. Each has the same sanction; each is of grave importance, and yet one is known fully and accurately, and the other is hardly known at all. No wonder, then, if our young people grow up thinking that the obligation of supporting churches, schools, and pastors rests upon their parents. We are not entirely blameless if, when they themselves become parents, they hug the comfortable delusion that they fulfil all their duty to God and man in this

matter by putting a penny in the plate on Sundays, if they think that they can afford it.

Let me here say a word on our duty to the non-Catholic children in our schools. We have some responsibility for them, and, according to our opportunities, God will require their souls at our hands. We cannot prepare them for the sacraments, but we can and must do our best to prepare them to win, by patient prayer and self-examination, those same things which the sacraments make so easy for us. In other words, while teaching our own to live by the sacraments we must teach these others to live without them. Mark you, an occasional instruction on these lines to the non-Catholic children will do much for our own. It will bring home to ours that the sacraments are means and helps, tools if you will, to be made use of, not charms or tricks to save us trouble, nor royal roads to heaven. And, further, I am convinced that the interest taken by teacher or priest in developing the non-Catholic child's religious life on the only lines on which it can be done will do more to bring that child into the one true Church than all the prettinesses and pieties with which we rightly attract our own. We do not want non-Catholic children in our schools, but the law obliges us to accept them if we have room. We must never forget that they have souls to save, and that we have to answer to God for the use we have made of our influence over them during the most plastic years of their lives.

These are the special points which seem to me of

importance in our work in the schools. Before I bring to a conclusion this long chapter there are two considerations of a general character on which a few words may be of value.

In our dealings with children of all classes we must never forget that we are priests, and in our conduct we must be careful to keep before their eyes a high idea of the reverence which belongs to our sacred office. Sometimes we allow ourselves a certain softness in dealing with them. Petting from us is apt to spoil them by making them effeminate and peevish, and it is not good for us. The longer I live the more it comes home to me that any softness, even let it be blameless, has to be paid for with interest sooner or later. In becoming priests we have made a holocaust of ourselves to God, a whole-burnt offering, keeping nothing back. We have studied human life in every form, and in token of our entire surrender of self we have cut out of our lives the gratification of this strongest of human passions, this most imperious of human desires, and laid it humbly and rejoicing at our Master's feet. We have vowed that in return for our royal priesthood we will never satisfy these desires of our nature ; we will lead lonely lives, self-contained and single, all the days of our pilgrimage below. Our God is a jealous God ; He will have no rapine in this holocaust, no taking back. Believe me, if there be any taking back, we always pay the price—ay, pay it full measure !

The other matter of a general nature, on which a word may come in here, is vocations. It would be

well if every mission priest made it a point to ask himself from time to time what efforts he is making to extend the kingdom of God in the way of vocations. Some priests seem always to have some vocations in the process of development amongst their young people, the lads and growing girls. Where we mission priests fail most is in developing vocations amongst the good boys in good homes of the upper middle and the upper classes. We fail there. We get a large number of vocations of girls from those classes, but not by any means a fair proportion of boys. When we turn to the lower middle class the proportion of boys who would like to become priests is far greater. This is not the place to discuss the causes ; it is enough to call attention to the fact. What, then, are the principles to be borne in mind in this matter of fostering vocations ?

The first principle is to recognise that a vocation is at first only a tiny seed in the soul, and needs careful cultivation if it is to grow. It is our place, as experts, to detect the presence of this seed, to distinguish it from a mere attraction to a refined life, to piety and a love of sacred things, and, having found it, to give it the atmosphere, the light, the nourishment necessary for its growth and development. The sudden call to leave all things and follow Him : St. Peter throwing down his nets and tackle ; St. Paul struck blind on the road to Damascus—these are extraordinary calls and need not be taken into account. God's providence works in the ordinary ways of growth and development.

How, then, are we to develop this germ that it may become a vocation and have its fruit in due time in the priesthood? I am inclined to say: do not make known your discovery or your surmise at all, at any rate yet, to the boy or girl. Later on the question may come to you from their own nervous faltering lips, and it is better so. Your work now will be not to allow many practices of piety, but to aim at getting a few, very few it may be, but these well done. Daily Mass possibly, weekly confession and holy communion certainly, as well as some practice of mortification or self-denial. This last is most important, and if kept up perseveringly is a clear sign of God's call to higher things. We must learn to distinguish the germ of a vocation from what is merely an attraction to piety and the things of God. Boys may be attractive and fond of us and fond of serving at the altar, and yet have nothing more than the love of piety which comes from the example of a Christian mother, from the atmosphere of a good home.

In endeavouring to test what may be a vocation there are three or four indications which, without being decisive tests, will have rightly an influence on our judgement. Is the home a good one? Are the parents good and practical Catholics? What is their reputation amongst their neighbours? Is there any known vice—any immoderate love of drink in either, the mother especially? How have the other children turned out? Has the father the healthy ambition to succeed honourably in life and to do his duty by his family? If he is

of a lower class, has he endeavoured to rise in life or is he a feeble creature too lazy to keep a situation and always ready to hang on to others ? These are nothing more than indications. The only one to my mind approaching a test is a boy's own perseverance in sticking to his practices of piety. It is for this reason that I urge strongly that the priest should always look for some practice of self-denial. There is a certain type of boy, rare it may be, but not unfindable, who will never fail you, never make excuses, will always keep his word. He may have a certain dourness about him, may even be a bit slow and unattractive, but at least he has got some backbone, and that counts for much. There is a germ worth cultivating ; it may be the beginnings of a fine character. '*Spes messis in semine.*'

XVIII

SOCIAL WORK AND LAY HELP

Considerate, fratres, viros ex vobis boni testimonii, plenos Spiritu Sancto, et sapientia, quos constituamus super hoc opus.—Act. vi. 3.

THIRTY years ago, if a priest had a church, a house, a school, and a debt, he looked on himself as well set up in life. Nowadays he needs a theatre as well. The enormous development of social work has been one of the striking notes of the latter years of the nineteenth century. 'We are all socialists now.' To the minds of many thoughtful men, whose instinct is to look below the surface, this characteristic is another sign of the decay of belief in the supernatural which is so marked in these days. This decay has reached such a level that to the average man in the street sin is known only as an offence against man, not as an offence against God. Belief in responsibility to God has gone, but the desire of self-sacrifice, of rendering unpaid service survives, and altruism decks itself out in the clothes of Christian charity. 'I do not know whether there is a God,' my neighbour is taught to say, 'but I do know that there is man and that he suffers. Let me gratify the imperious desire which works in me to give personal

service, by helping him.' Hence arises that fierce hatred of pain—particularly physical pain—which impresses us so much in modern literature : pain, entirely an evil, to be got rid of at all costs. While Father Tyrrell preaches eloquently and bravely the Catholic doctrine of pain created by God, and therefore good ; a tonic, and therefore health-giving even for man, the shrieking sisterhood will have none of it, and foams at the mouth when there is a question even of an animal suffering pain.

> Oh ! Christ, if there were no hereafter
> It still were best to follow Thee :
> Tears are a nobler gift than laughter ;
> Who wears Thy yoke alone is free.

Catholics as a body set a firm face against this Pagan horror of pain ; but the present-day philosophers of the pavement, the Ouidas and the Corellis, from whom our factory hands drink in their gospel of life, carry the day. *Delenda est Carthago.* All pain must go ! Hence one strong incentive for social work.

And there is another more Christian, more nearly supernatural. There is often a genuine desire to get at a man's soul. God himself wins us to toil by letting us go hungry if we are idle. Now all animals are most easily won through their stomachs. If we want to train a yoke of performing animals, we teach them through their appetite. Hence this desire to save our neighbour's soul impels us to win him by feeding his body. And, again, we have divine authority for such good work in the injunction : ' Thou shalt love thy neighbour as thyself.'

Social work may be defined as 'our service of others in which religion takes a second place: service of their bodies for the sake of their souls.' Now in this work we come clearly upon the province of lay help. This social work of ours is not sacramental, nor in its essence is it teaching, save by example, nor is it offering sacrifice. Hence it by no means requires an ordained priest to carry it out. Nor is there any reason, except one, why we may expect that he will succeed better than others. However imperfectly the clergy fulfil it, their profession is to look after the welfare here and hereafter of others; to other men this task does not come as a profession, but as a work of supererogation which is taken up when they are so inclined, and may be dropped without backsliding. No one could claim that the layman was bound to continue indefinitely his social work. That it is not his profession would be a complete defence of him.

But the priest's position is somewhat different. He can hardly let the undertaking come to an end because the layman has quite justly exercised his right to withdraw. At any rate, if he does, the work for which he was ordained will certainly suffer. Hence in practice the ultimate responsibility tends to rest on the priest, because even social work touches him as a professional and the others as amateurs. God forbid that I should underrate in any way the layman's work. As in the nineteenth, so in the twentieth century we have our Görres, our De Maistres, our Ozanams, our Montalemberts. This lay apostolate is one of the glories of our age. In

the later middle ages and in modern times up to the last century, men who were drawn to the service of others became priests or friars, while women became nuns. In these days, thank God, apostolic zeal is no clerical preserve. Men and women in the world, with their professional and family ties, are ready to give not only their substance but their own personal service to save the little ones of Christ.

What, then, ought to be our attitude towards lay help. We must welcome it heartily and use it to the full, even though its promoters are not any more perfect than we are ourselves. We must be on our guard lest our professional spirit should make us ready to put obstacles in its way. We must recognise that, like every good work, it will cost us something, and we must be prepared to pay the price.

The clergy are very human, and, like all professional men, are very conservative, and their tendency is to look on lay helpers just as the average hidebound army man looks on the volunteer. When you have said that you have said all. The clergy are not more tenacious than others; it is merely that they have a professional spirit like other bodies and want to keep what they have. Until Blessed Thomas More was made Lord High Chancellor of England, it was almost the unbroken custom that this office should be held by a bishop, probably because a bishop was usually better educated than the King's other subjects. We may imagine how hands were lifted up in horror when, for the first time, this great office was bestowed on a layman. As I have said, one of the great consola-

tions of modern times is that this spirit of apostolic zeal is not confined to the clergy, but burns brightly in the lives and doings of lay folk, men and women.

We must always remember the saying *noblesse oblige*. Our office, our sacred character, our supernatural powers give us an influence, especially with the genuinely good, which may be abused. Even in these days of the layman's independence it is possible for a priest to be somewhat of a despot in his own mission and in his work. 'The tyranny of a priest (for it sometimes may become even that) over a layman,' says Bishop Moriarty, 'is hateful for the same reason as the tyranny of a woman. The priest shields himself behind the privilege of his order, as the woman does behind the privilege of her sex. You cannot hit him, you cannot fight with him, you cannot oppose him on equal terms.'

Lay help has its difficulties undoubtedly, but they are lessening every day as the true sphere of influence of each, layman and priest, is taking shape. When social work and lay help grow up from within, as they ought, serious difficulties ought not to arise; but when some busybody comes along, a new-comer into the mission it may be, and says to the priest 'Let there be lay help and social work,' the lay help may or may not come, but foul weather will surely come and threaten to wreck all social work for many a day to come.

I am inclined to think that in this matter we do not suffer as much as the clergy of the Established Church. A correspondence in the 'Spectator' some

years ago brought home to me this view. The complaint of the Anglican clergy is that while the laity are anxious to do work and there is an abundance of work for them to do, the abundance and the anxiety do not relate to the same things. The abundance is of laywork; the anxiety is for clerical work; the laymen want to preach. It was suggested to me once to have laymen to preach (but not in the church) a young men's retreat. Why not? The example of St. Francis of Assisi and others was good enough for me. I welcomed the suggestion and the men. The idea was that they knew the dangers of city life and could talk straight. And they did; but the weak point in the arrangement was the audience. I accosted a young man, of the type we wanted, but he was outside, not inside the door. 'Go on,' he said, though his pronunciation differed from my spelling; 'why can't we have a priest to preach to us like anyone else? Aren't we good enough?' It was of no use for me to assure him he was too good; the objection was fatal and my lay retreat died an early death. Take courage, you will not have that price to pay. You may keep your pulpit in peace.

Another price: there was a day, but that, too, is past and gone, when the men took their price in minor liberties and small impertinences, and the women expected you to dangle at the end of their apron-strings, while, in the work God gave you to do, they 'played such fantastic tricks before high Heaven as make the angels weep.' Lay popes are bad enough, but lady popes are worse. Then,

indeed, was the life of a priest a burden to him and lay help an unclean accursed thing. That price no man or woman will call on you now to pay.

Another price: and one which we ought by no means to pay, is when the result of lay work is merely to add to ours. It is not hard to find the layman (or lay woman) who will take command, expecting you not merely to give him the rudder, but to stand by all the day and half the night patting him on the back and bidding the passers-by observe how well he steers. You might as well do it yourself. By all means let him work; give him full control and full responsibility. Let him have his own way, even though it is not your way; but make it clear to him from the first that you are not going to leave the Word of God to serve tables, that you cannot give up your confessional on a Saturday night even to grace his magic lantern show with your presence or to take the chair at his lecture on Ruskin. If the result of lay help is to carry off the priest from the work for which he was ordained, let him do his social work himself, without lay help, as best he can.

Another price: if the layman is to do the work, he asks to be allowed to do it in his own way. Here is the right and the true price of his work, but it is somewhat saddening to see how often we are unwilling to pay it. He does the work; let him have the responsibility; fall in with his arrangements even though they are not ideal nor of the best. If he pays the piper, either in money or in personal service, let him call the tune. And remember that it is

with young priests rather than with the older men that the social working layman has difficulty. The younger priests are usually working more eagerly and are more deeply interested ; they are also often more insistent and know less of give and take than the older men. Let all be on their guard not to wreck good work, let them pay the price if at all possible.

And if you have lay help of the right sort—and have it you will if you are tactful and ready to pay the price—bless God for His mercy to your mission. The Church lives on love, not on fear. If she is strong in the hearts of her children she can go forward with confidence unto the perfect day. What happier picture is there for a priest than to see young men and young women, in the hey-day of their youth, with their life before them and their ambitions beckoning them on, giving of their time and their gifts, not for a day or a week, but for years together, to the service of their brethren without fee or reward. Your boys' brigade and your sewing class, your girls' club and your young men's cricket, your choir and your school collectors—these will be to you a tower of strength in your mission, apostles of yours in every street, if you have courage and generosity enough to pay the price. Be not frightened of making mistakes ; a man who never makes a mistake never makes anything. The world will not come to an end, and he can begin again. Many years ago I asked my head priest to set on foot a certain work which wanted doing. He would not do it himself, but he gave

me every encouragement to try. I knew that I should fail; I was sure that he would succeed. It was all to no purpose; he bade me try. I tried and failed, and tried and failed again, and then I gave it up. I said to him rather bitterly: 'If you had tried, as I asked, you would have succeeded,' and he answered with a kindly smile: 'Better the young man and his failure than the old man and his sloth.' I have learnt something, at least, from my failure and good work is still done.

My last point is to consider for whom we are to carry on these social works. Do not subscribe to the heresy that it is only for bad boys and worthless girls that we have to work. Good boys and good girls also need our help and have a claim on our zeal. I do not believe in mixing the good and the bad. I should not try to make a rotten apple good by storing it with sound fruit. In some of your organisations religion will be the dominant note; in others amusement. If I could formulate a rule my inclination would be to say keep your standard for good boys and girls rather high, seek quality rather than quantity; keep your level rather low for those whom you want to hold by hook or by crook. But do not confuse your standards; each has its own excellence, each satisfies a definite need.

Then remember that this social work is particularly the office of the younger priest. He has the physical energy, and the strain is less for him. Do not expect the old man to dance at children's tea-

fights or to spend his evenings at bagatelle. He has done his turn !

And, lastly, remember that men and lads are not stand-off and stiff ; they are only shy. If you are shy they have some reason for thinking that you are stand-off, because you are on your own ground here and because your education and position are above theirs. Help them out of their shyness, and make these lads your friends and worshippers for life. As years go on, and you travel through the world, here and there—in India, or Ireland, or Canada, or London—men, seeing that you are a priest, will sidle up and talk to you. They are now married and have children, and you will find that they have kept the faith bright and true. And when you go farther and look more closely you will find in their heart of hearts a hidden shrine in which lives the hallowed name of a priest whose memory has been their talisman during life. You knew him ; he is dead now. He struck you as rather second rate ; but that commonplace man has done his work. His name will ring through broad eternity, and his memory will be accounted unto many for righteousness. *De te, amice, fabula narretur.* In days to come see to it that the same story may be told of you !

Hi sunt quos habuimus aliquando in derisum et in similitudinem improperii. Nos insensati, vitam illorum æstimabamus insaniam, et finem illorum sine honore ; Ecce quomodo computati sunt inter filios Dei, et inter sanctos sors illorum est (Sap. v. 3–5).

XIX

THE MISSION PROPERTY

Fidelis dispensator et prudens quem constituit Dominus supra familiam suam, ut det illis in tempore tritici mensuram.—S. Luc. xii. 42.

THE rector has the management of all the property belonging to the mission. His position is that of an owner who has a life interest in entailed property. He may take and may use the revenue of the property, but he has first to keep the property in good repair and hand it over to his successor in as good order at least as he received it. Under the heading of mission property come real property, the church, the school buildings, the clergy house, and moveable property, the due furnishing of these places.

Iron-work, brick-work, wood-work, drains, roofs, and gutters are all liable to wear and tear, and need care and repairs. They will not repair themselves; and if left untouched they make us, or those who follow us, pay dearly in the end. I do not mean that we are to begin our life at a new mission by opening up all the drains, but merely that when we find one blocked we must see to it at once. So of gutters and roofs. It is of the nature of leaves to fall in the autumn and of birds to build in the

spring, and autumn leaves and spring bird-nests are quite fatal obstacles in the way of an otherwise well-built and well-intentioned gutter and stack-pipe. Hence in the early winter certainly, and sometimes, too, in the late spring, it is well to send a man with a ladder to explore and clean out gutters and stack-pipes, not waiting until the sweating wall and the sodden bricks proclaim that there is a block in the pipes, and that it has already done mischief. Slates again have a troublesome way of coming loose or falling off, and with roofs and drains at all times, and painting and pointing from time to time, we have much to do each year if we are to be good stewards of the mission property entrusted to our care.

Then again we have something to do for the inside of church or house, and for the furniture; walls get dirty, and woodwork gets broken, carpets wear out, and curtains look shabby, vestments get frayed, and altar linen yellow, and all this without any carelessness or fault. From time to time we may well examine our conscience on these things, and see whether we are keeping things up to the mark. Here is a crucifix the worse for wear, there a chair which cannot be sat on, a second-hand fender we shall never use again, a discarded missal, a broken picture—who is there who does not see how our sacristan or ourselves keep these things, hugging them, and unwilling to part with them be they never so useless?

I made a voyage once in a man-of-war. Every forenoon, at four bells or six, the commander made

a round of his ship, accompanied by the head of each department. His business was to receive complaints and to see that everything was in its place and all work finished according to Navy regulations. If we made a parade through our house once or twice a year, followed by the housekeeper, or made a descent on the sacristy presses and the lumber cupboards, or made a round of the schools and their offices, with the teachers, what a heap of rubbish there would be for the dustman next day! I tried once myself, but I never got beyond the house. I found that there were no less than six lumber rooms. I stumbled over chairs without legs, broken washing basins, disused lamps, the remains of a crib, a second-hand dog-kennel (chain and collar complete, and straw too). I picked up the arm of a broken crucifix, and discovered a superannuated bicycle. My misfortune was that I had the rooms and that they were unused. When anything was broken or became useless it was carried off there out of the master's sight. We see the same in schools. The headmaster's room or head-mistress's is nearly always a lumber room of sorts. In one school which I visited I was struck with the extreme neatness and tidiness, and I said to the nun in charge: 'Of course you have no head-mistress's room.' 'No indeed,' she began, and went on to pour forth her grievances. 'But how did you know?' she asked at last when she paused to take breath. 'No school could be so tidy if you had any place to store

rubbish,' was my grave reply; 'when a chair is broken you either get it mended or burn it next morning—in other schools it finds its way to the head-teacher's room, and stays there.'

In sacristies it is the same. Vestments we will not look at, candlesticks crooked and awry, a gas-stove which does not work, and the rest; we cannot use them, we will not make away with them, and there they lie. It was only the other day that, visiting one of the handsomest churches in the diocese, I came across a hatchment of Bishop Danell's coat-of-arms. It had been painted for his requiem Mass more than twenty years ago, and, of course, has never been needed since.

All this lumber breeds *dirt*, dirty church, dirty sacristy, dirty linen, dirty house. Either get things mended or burn them straight off.

The wag who made an index to the Salford edition of the four Provincial Synods of Westminster gives a cross-reference to this effect: 'Avaritia *vide* Rector.' In a like spirit under the word 'dirt' in my index I should like to put Church—'Sordes *vide* Ecclesia.' Not that it is true to say that our churches are dirty any more than to say that rectors are avaricious. The meaning of the Salford editor is that if we find avarice anywhere, the likelihood is that it will be discovered amongst rectors and men of a certain age rather than amongst those in the first bloom of youth. My point is that if we find dirt anywhere in the mission property it will be more likely to be in the

church than in the house.[1] See that you do not lodge your Master worse than yourself. Dirty altar cloths are more common than dirty table-cloths; dirty corporals than dirty handkerchiefs. We cannot all have magnificent churches, but we can all keep sweet and tidy what we have; if we cannot have richly embroidered vestments and costly lace, we can have them clean and untorn.

I am of opinion that it is sometimes a mistake to buy very costly vestments, because even when they have become unfit through dirt and age we are tempted to go on using them on account of the original value they had a hundred years ago. I remember seeing what had been a very rich and costly vestment used by a priest on Easter Sunday. He had plenty of plain clean vestments, but none as costly as this, but in fact it was perfectly foul with dirt and age. A museum is the place for such things. Put them in a glass case, write underneath the words of the Greek poet (especially if they are of the Gothic pattern) *τὰ πρὶν πελώρια*, and use for the service of the Church plain vestments clean and sweet. In like manner in buying vestments do not look for miracles of embroidery and needlework. Buy for great days vestments which will last twenty years with care, and leave your successor to provide for his own day.

Clean church, clean sacristy, clean things; now

[1] 'Do you call that clean?' shouted Father Letheby in *My New Curate*, pointing to the drippings of the candles. 'Yerra, what harm is that,' answered the chapel-woman, 'a bit of blessed wax that fell from the candles? Sure, 'tis of that they make the Agnus Deis.'

let me ask you which is likely to be the dirtiest place in a clean church. Think for a minute, or better, walk around your own church and look: the penitents' side of the confessionals may take a high place, but the music cupboard in the organ gallery will run it hard. There is no doubt that in a clean and well-cared-for church the two places where there is the most likelihood of dirt are the baptismal font and the tabernacle. The reason is clear: the priest alone has the keys. When he goes to them it is not to clean them but to administer sacraments, and when he has done this he locks them up again till he has to go the next time. Do not blame the priest, but recognise the difficulty, and resolve not to wait till these places are dirty, but to keep them clean. Occasionally, for instance, one may move the Adorable Presence to a side altar in order to get the tabernacle properly cleaned, or one may leave the font open to get it put in proper order. One thing is certain, these places, like all others, get dirty, and another thing, they cannot clean themselves. For a similar reason the corporal is the piece of altar linen that is most likely to be used in a soiled state. The sacristan persists in keeping it in the burse, instead of in a box with the pall and amice and purificator, so that it is never seen except when we are at the altar just beginning Mass. In the same way, in one's sick-call cases sometimes the corporal is yellow, and the little towel worse. Each time we go to a sick call we mean to change the linen on our return; when we get back we have forgotten all about it,

and the things lie in our drawer till they are wanted next time.

I mention these things because we are such creatures of habit, and good habits are formed almost as easily as bad ones. It is little more than a century ago since the Bishops of a Provincial Council had to forbid the clergy of the province to carry the Blessed Sacrament to the sick between the leaves of their breviaries. Do not tell me that the men who grew up in this state of things were men of little faith or of careless lives. They were apostolic men of the seed of martyrs, some of them martyrs themselves, and yet this custom grew so common that it had to be forbidden in solemn synod. Care about small observances betokens a spirit of living faith, and is the food of zeal. Life is made up of small things, and it is the small things about a church which seem to matter and to give it its character. Almost every church has its character writ large upon its face, and for the most part its character is the character of the head priest. One church will tell you quite plainly that its rector is a man of ease, while another will show that the head priest leaves nothing to chance, and does not mind taking pains.

Vocavitque rex Ioas Ioiadam pontificem et sacerdotes, dicens eis: Quare sarta tecta non instauratis templi? Nolite ergo amplius accipere pecuniam juxta ordinem vestrum; sed ad instaurationem templi reddite eam. Prohibitique sunt sacerdotes ultra accipere pecuniam a populo, et instaurare sarta tecta domus (4 Reg. xii. 7–8).

XX

EPILOGUE. MARY AND THE PRIEST

Mulier, ecce filius tuus.
Ecce mater tua.—Joan. xix. 26.

And now for my last help in our priestly work. Let me speak of one who will never fail us even though we fall, for she has a mother's love for every priest. Let me end my little book as I hope to end my life on earth, with Mary's image in my heart, with her dear name upon my lips.

I need not argue about the right our office gives us to her help, I need not prove that we have claims on her assistance. Surely for all this it is enough to say that we are priests, and that she is the Mother of the Great High Priest; enough to say that to us was said: '*As the Father hath sent me, so I send you*'; enough to realise that to an Apostle, a priest like ourselves, a messenger of Christ, it was said '*Behold thy mother*'; enough to remember that it was of a priest like ourselves, bone of our bone, and flesh of our flesh, that Jesus said '*Behold thy son.*'

Neither need I dwell on her power to help us. She is the Mother of God, and of Him it is

written *Erat subditus illis*. Before His hour was come, came that marriage feast at Cana, '*This beginning of miracles. . . .*' Never before had she seen a miracle; never before had He worked one! And now there was no crying need of one, and His hour was not yet come. Neither did she ask for one; merely 'they have no wine.' See her whole-hearted confidence, '*whatsoever He shall say to you, do ye.*' All most true that there were reasons in plenty why a miracle should not be worked, and yet *aquæ rubescunt hydriæ*, as the Epiphany hymn has it, 'the conscious water saw its God and blushed.' And why was it wrought, this miracle out of due time? Because our Master would show men, on the threshold of His great life of wonder, that although all the rest of creation had changed for Him now, Mary would ever remain the same, once His Mother, always His Mother, here on earth, hereafter in heaven, always to ask and always to be heard as long as God is God.

We have our claims upon her, then, and she has the power and the will to help us. How are we best to get this help in all the abundance that we need for our life and work as priests?

To get the devotion to Mary which our lives require we must grow it ourselves, and when we have it we must cultivate it all our days. It will not do to take for granted our devotion to her, nor will it suffice to let it grow of itself. Weeds grow of themselves and grow apace; flowers need cultivating. Before I approach the question how to grow and cultivate this devotion to Mary let me begin by

showing why we may not take it for granted, why it may not be left to grow of itself, why this devotion to Mary needs cultivation, real spade work, if it is to do for us what we want. We must never forget, we priests in England, that we are born and nurtured, surrounded by an atmosphere of heresy. In it we live and move and have our being, we cannot escape it, we must always reckon with it, we must ever be on our guard lest it taint and affect our Catholic life. It is in a sad sense, but a most true, that we are not as the rest of men. Not to us is given the child's spontaneous love for its mother, Mary, content in the knowledge that where God has given honour we may give honour too without fear ; that where He has loved we may follow humbly, loving too. Is not ours sometimes a love which weighs its service and counts its acts ? Love such as this, given grudgingly, and in scant weight and measure, is the fruit of Protestant surroundings. The atmosphere of heresy has infected us, and we, all Catholic though we be in faith, do not bring forth flowers like the sons of other lands. In Italy, in Spain, in Ireland, love of the Mother of God is drunk in by the little ones with their own mother's milk. The street corners tell the children of her power, the very hills proclaim her name ; the niches, the way-side lamp, the rude inscriptions on their country roads, all tell the same tale of a love strong as death, of a love almost born with them, the love of the children of the land for God's dear Mother.

Bear with me a while if I endeavour to put before you the fair vision of the Mother of God as

she is mirrored in Catholic lands. In the Paradiso, Dante is led from star to star surveying the beatitude of the saints of God. With Beatrice for his guide and interpreter, he passes from the moon to Mercury and Venus. He enters the sun and wanders through the twelve circles of saints such as we see depicted in Botticelli's Assumption in the National Gallery. From Mars he is led to Jupiter, and then to Saturn, the seventh heaven, and at last, with Beatrice still by his side, he reaches the empyrean. Here she quits him, returning to her throne. In her place he finds beside him an old man, robed, as the rest, in glory: Bernard of Clairvaux, whose office it is to lead Mary's client to the feet of the ever blessed Mother of God. And Bernard kneels and prays for the pilgrim, and thus the glorious vision ends.

> O Virgin Mother, daughter of thy Son!
> Created beings all in lowliness
> Surpassing, as in height above them all!
> . . . . .
> Here thou to us, of charity and love
> Art, as the noonday torch; and art, beneath,
> To mortal men, of hope a living spring.
> So mighty art thou, lady, and so great,
> That he, who grace desireth, and comes not
> To thee for aidance, fain would have desire
> Fly without wings. Not only him, who asks,
> Thy bounty succours; but doth freely oft
> Forerun the asking. Whatso'er may be
> Of excellence in creature, pity mild,
> Relenting mercy, large munificence,
> Are all combined in thee.

Such love as this, almost natural to the sons

and daughters of Catholic lands, is not for us save where it is taught and learned and won by study, meditation, and prayer.

We grow this devotion in ourselves and in others by practical everyday methods, by our interest in her feasts, her Rosary, her May altar, her October devotions. There is a right as well as a wrong way of carrying out these definite things. If our people feel that these feasts and devotions play a real part in our lives they will not be slow to follow. We grow this devotion by preaching Mary; not by mere prettinesses, or the latest fashions in piety, not by little French pictures of red hearts lying on a green sward, and purple doves pecking at them; not by far off analogies and strained comparisons which can only be explained by being explained away; but by preaching good solid dogma. Mary has her place, high, honourable, unassailable in the Christian economy, and our quaint conceits cannot and do not better it. Her maternity, the root of her dignity; her sinlessness, her greatest joy; her bodily assumption, her reward; these are everlasting, and will give us food for all our days.

In the confessional we may not take for granted the devotion of our penitents to the Blessed Virgin, but we must see to it and cultivate it. Give them practices of piety in her honour, teach them to feel the charm of her Litany, accustom them to look forward to her feast-days. Their devotion will grow, but it needs care and cultivation like ours. Then again, how much are we doing with the children in the schools? Are we taking their piety for granted?

Is it the teachers or ourselves who bid them bring flowers in May for her altar, or say a decade of the beads in October ?

Remember, as I have said, that these things are not natural in England, they have to be grown : are we growing them ? In our own prayers, in our preaching, in our visits to her statue will be grown and shown our own personal devotion. Vocal prayer in plenty for all our wants, prayer to her for our penitents in their temptations, prayer to her after hearing confessions when we are weary with a long night, and prayer before. In these ways and in others which love soon finds we shall grow our devotion to the blessed Mother of God, always standing on our guard against taking it for granted. Teach the young child to come to her with its first big sorrow, to fold its little hands, and kneel before her image and tell that gentle mother all its grief. The mother, too : tell her to come that she may pray for her brave boys far away fighting their battle of life ; and bid the old man come, in the evening of his days, with tottering steps and slow, to lay down at her feet the burden of his years, the sorrows and joys of a chequered life.

And here let me end with her name upon my lips. Many other things I fain would say. Thoughts come surging over me of things forgotten, things unsaid. In your future life as priests you will have your burden and your trial. Such is the price of every good work done for God. If you are faithful you will have your reward even here, here

on earth in the joy of your work, in the blessing it brings, and in the peace of God which passeth all understanding.

Maria, mater gratiæ,
Dulcis parens clementiæ,
Tu nos ab hoste protege,
Et mortis hora suscipe.

APPENDICES

I

THE PROVINCIAL SYNODS[1]

Obedite præpositis vestris, et subjacete eis; ipsi enim pervigilant, quasi rationem pro animabus vestris reddituri, ut cum gaudio hoc faciant, et non gementes.—Heb. xiii. 17.

St. Isidore in the lessons of his feast describes the duties of a priest: *Cujus præ ceteris speciale officium est Scripturas legere, percurrere Canones, exempla Sanctorum imitari.* Leaving for the present the questions of reading Holy Scripture, and following the examples of the Saints, our duty here is *percurrere Canones.*

St. Isidore mentions two kinds of ecclesiastical reading, that of the Scriptures and that of the Canons. In old times, before the invention of printing, a priest's library consisted of little more than a copy of the whole or part of the Bible, and a copy of the Decretals or an abridgment of them. In such wills of priests as have come down to us of the fourteenth and fifteenth centuries three or four books generally comprise the literary treasures bequeathed. I have noticed

[1] This paper is taken almost entirely from an unpublished instruction by the late Reverend Father T. E. Bridgett, C.SS.R., which has been kindly put at my disposal by the Very Reverend Father Bennett, Provincial of the Congregation of our Most Holy Redeemer.

that there is always a volume of canon law, and some part at least of Holy Scripture. The poorer priests had perhaps a copy of the 'Gemma Ecclesiastica,' written by Giraldus of Wales, or John Mirk's rhymed 'Instructions to Parish Priests'; or just as likely they had nothing at all beyond the mutilated church books and a small MS. volume which comprised their own miscellaneous and disorderly notes made during their course of study. I mention this because we scarcely realise the enormous advantage we possess over our mediæval predecessors, an advantage which lays upon us the greater weight of responsibility that the rich have beyond the poor.

But on the other hand the multiplication of books of theology and of ascetic treatises in our days has caused priests sometimes to neglect to go to the fountain-head either in Scripture or Tradition. There are not many of us now who make our spiritual reading or our meditation directly in Holy Scripture, and perhaps still fewer who take down the books of canon law from our shelves.

There is an old story that a wag once called upon to define canon law replied: '*Rerum præteritarum inutilis quædam cognitio.*' The canon law of which I have to speak is not concerned with the *res præteritæ* nor is the knowledge of it useless. It is the modern dress of the old canon law, adapted to our present circumstances, and given to us in those four provincial synods which have been held in the last fifty years. John of Athona, an old English canonist of the thirteenth century, complained that there was 'no country in which so many ecclesiastical laws were made as in England, and no country where they were less kept.' And the late venerable Father Bridgett, C.SS.R., to whom we clergy owe so much, told us in a retreat at St. Edmund's College that in giving retreats he was often surprised to find clergy who confessed to knowing little of the diocesan decrees and nothing of the provincial synods, and he com-

pared them to those at Ephesus (Acts xix.) who when asked 'Have ye received the Holy Ghost?' replied 'We have not so much as heard if there be a Holy Ghost.'

Since the re-establishment of the hierarchy in 1850 there have been held four provincial synods of Westminster. The first was held at St. Mary's, Oscott, in 1852, the second in 1855, the third in 1859. The fourth was held at St. Edmund's College, Ware, in 1873. At the first three Cardinal Wiseman presided; the last took place during the episcopate of the then Archbishop Manning. The first and fourth are our chief concern. The second and the third treat chiefly of Cathedral Chapters, of financial matters, of church building, seminaries and church property. They are important, doubtless, but the first and fourth are of more general application, and to them chiefly I will direct your attention. To compress my subject further within reasonable limits I propose to treat only of the duties of the clergy. As to the rights of the clergy, there is little danger of our forgetting them, and this does not pretend to be a treatise of canon law. Old John Mirk (sæc. xiv.) in the rhymed instructions of which I have spoken excuses himself from treating of certain matters, and I would shelter myself under his authority:

> I hold it but an idle thing
> To speak much of tithing;
> For though a priest be but a fonne (*i.e.* fool)
> Ask his tithing well he can.|

Let me recommend *Epitome Synodorum* (Art and Book Co., London and Leamington, 1894), compiled by the Right Rev. Mgr. Canon Connelly, which gives in short form the legislation of the four provincial synods of Westminster, and possesses an admirable *index rerum*.

ECCLESIASTICAL POSITION OF SECULAR PRIESTS IN ENGLAND.

In the first provincial council the Bishops expressed their desire that since the hierarchy had been re-established so also the normal parochial system might be introduced. The circumstances of the country would allow this hope to be carried out only very gradually; but as a beginning they decreed that some of the missions should be made rectories and the priests in charge of them should be called missionary rectors. The tendency of the synods has been to give a good deal more power than at first to the head priest of a mission, whether missionary rector or not. This is especially noticeable in the fourth synod, which calls all head priests rectors, and ordains that assistant priests shall receive their faculties '*cum dependentia a rectore Ecclesiæ.*' To the rector are entrusted the church and the people, the schools, the presbytery, and all the property of the mission, and even the clergy who serve it. Consequently he only and exclusively is responsible to the Bishop for everything. Both by law and custom the rector and the assistants live in the same clergy-house, but this house is the house of the rector so long as he holds the office of rector and the faculties of the diocese, and to him only belongs the right to administer and rule it, and not the right only but the obligation. At the same time the other clergy are not his servants but his coadjutors. They are appointed by the Bishop to the church, not hired by the rector. Their duty is to assist him in all things; his chief duty is to see that the work is done.

We may sum up roughly but fairly accurately the present position of the head priest by saying that the tendency is growing to give him, as regards his coadjutors, the position of a Parochus, while as regards his Bishop he remains strictly a missionary priest possessing only delegated

jurisdiction, being *amovibilis ad nutum Episcopi*, and having no claim to any boundaries of his mission outside the actual church and house.

1. *Personal Obligations.*—In the synods we find certain things forbidden, other things ordered or at least recommended. It is forbidden under pain of suspension incurred *ipso facto*, the absolution from which is reserved to the Ordinary of the priest affected, to be present at theatrical representations in public theatres. This was a censure of old standing renewed in the first provincial synod and affects all in holy orders. In the fourth synod this was amplified so as to include places *serving for a time* as public theatres.

2. It is forbidden to take part in clamorous hunting with horses and hounds, in public dances or unlawful games, as well as in suppers or banquets that last late into the night. This is a republication of a canon of the Council of Trent.

3. It is recommended not to go frequently to places of public concourse or recreation even though such places be respectable (*honesta*), and the reason assigned is lest the impression go abroad that such clergy are idlers or of unpriestly habits (*animi minus sacerdotalis*, iv. 53).

4. The clergy should return to their homes in decent time (*sub nocte maturius*, iv. 53), unless kept out by duties of necessity or charity.

5. *Dress.*—It is forbidden to wear secular dress even on a journey. The clothes should be black or of a dark colour. In the house it is most fitting to wear the cassock and biretta. The Roman collar must be worn not only (as ordered in the first synod) when exercising the sacred ministry, but always (iv. 54). It is forbidden to grow whiskers or beard, and reference is made to a letter on the subject from the Holy See to the Bishops of Bavaria in 1863.

6. *Residence.*—A priest may not live in lodgings or in a private house without leave of the Bishop. Neither may any priest, whether head priest or assistant, be away from his mission on a Sunday without leave. Further, assistant priests are instructed to give notice (*monere*) to the head priest whenever they absent themselves even for a day.

No women except servants may live in the clergy house without the leave of the Bishop, nor may the school mistresses or pupil teachers or those who serve in the house sit at table with the priests. Lastly, the women servants should be of advanced age, of proved modesty and prudence and of spotless life.

7. *Money matters.*—With regard to these the first synod ordains (I. xxiv. 9) that no priest may exercise trade. Further, he may not undertake the administration of temporal affairs without the Bishop's leave. The fourth synod (x. 12) adds to this an instruction to the clergy to refuse steadfastly to accept the care of the money of others, especially of the poor.

8. The common table in the clergy house is desired by the fourth council, and the clergy are reminded that frequent absence weakens if not breaks the bond of brotherly love among the clergy. Further, the synod recommends recreation in common.

9. The duty of study, of reading Holy Scripture and of spiritual reading generally, is insisted on, and the Bishops are exhorted to examine the younger clergy from time to time before granting them renewal of their faculties. Lastly, the rule is laid down ordering ecclesiastical conferences of the clergy and insisting on the obligation of attending at least every second year the clergy retreat provided by the Bishop.

THE PRIEST IN RELATION TO HIS PEOPLE: HIS MAGISTERIUM.

1. *Status Animarum.*—The first synod ordains that the rector shall keep a *Liber status animarum* according to the model given in the Roman Ritual. The fourth synod lays on the assistants the burden of helping the rector in this work by keeping it up to date so that accurate information may be furnished to the Bishop for his visit *ad limina.*

2. *Archives.*—The registers of baptism, marriages, confirmations, and deaths are to be kept in a safe place, and also a complete collection of all documents belonging to the mission, and of all pastorals and papers coming from the Bishop.

3. *Extent of his charge.*—The fourth synod reminds the clergy that they have obligations towards all the souls in the district, both Catholics and non-Catholics, in the vineyard of the Lord.

4. *Catechetical Instruction.*— This is ordained to be given in the church in words suited to the capacity of the children.

Further, instruction is to be given by the clergy in the schools at least once a week (IV. xvii. 6), and all (Catholic) schools, both public and private, are to be watched over and often visited by the clergy.

5. *Missions.*—The fathers of the first council urge upon the clergy the need of missions from time to time, and of other extraordinary means of bringing souls to the feet of Jesus Christ.

6. *Recreations.*—The fourth synod approves and blesses the efforts of the clergy who endeavour to hold their people together by providing them with lawful recreation, but adds that excursions and similar amusements are to be repressed rather than encouraged.

7. *Sources of his obligations.*—The fourth synod bids the clergy remember that they live on the alms of the faithful because they are missionary priests. Hence they owe to their flocks the service of their lives. Further, by their promise of obedience given at ordination they have bound themselves to do the work assigned to them by the Bishop; and thirdly, there is for many of them the obligation imposed by ordination *titulo missionis*.

THE PRIEST IN RELATION TO HIS PEOPLE: HIS MINISTERIUM.

The first provincial council reminds the clergy that while it is difficult if not impossible in England to surround the administration of the sacraments with the splendour befitting them, yet the priest of reverence and piety can do much to make up by internal devotion the lack of exterior observance. The synod ordains that there should be a fixed time and place for the administration of the sacraments. Nevertheless the priest will not refuse to give them at other times under reasonable circumstances. He is bidden to wear surplice and stole except in case of necessity or where circumstances of time or place do not allow this. He should preach often on the sacraments, using as the basis of his instruction the Catechism of the Council of Trent. He should observe all due care and reverence in the administration of them and should carry out accurately every detail of the rubrics.

THE SACRAMENT OF THE MOST HOLY EUCHARIST.

The first provincial council has a striking homily on the Blessed Sacrament and makes many prescriptions to the end that It may be surrounded with all honour and reverence (I. xviii.).

The Materials for the Holy Sacrifice.—It is prescribed that the altars, vestments, and sacred vessels, even if not

rich, must at least be tidy, clean, and decent. There must be nothing torn or squalid. The paten, the cup of the chalice and of the ciborium must be of silver, gilt within; the vestments of silk; the alb, surplice, and altar-cloths of pure linen. In shape the vestments are to be brought to the Roman pattern. The corporals and palls and altar linen must be untorn and perfectly clean, and must be often washed. Where there is no subdeacon it is the duty of the priest himself to wash the palls and corporals. The making of altar-breads must be given to trustworthy persons, as, for example, to nuns. The wine may not be bought from taverns or from every wine merchant, but great care must be exercised to get pure wine, and the Bishops must see to this.

Saying Mass.—The fathers of the first council would wish that Mass should be said daily by all priests or at least very frequently, and that the days and the hours of the week-day Masses should be made known to the people. Priests may not duplicate (except on Christmas Day) without written permission from the Bishop or the Vicar-General. On holidays of obligation there ought to be an early Mass (I. xxiii. 1).

Ceremonial and Singing.—On Sundays and festivals Mass should be celebrated as solemnly as possible. Care must be taken that the rubrics are obeyed. When Mass is sung without deacon and subdeacon the priest must remember that he is not at liberty to alter the ceremonial according to his own fancy. The singing at Mass must be grave and devotional. The boys in the schools should be taught to sing so that female concerts (*ut feminarum, maxime pretio conductarum, in choro concentus* . . .) may be excluded from the church. The music must not be of such a character as to interrupt the Mass except where the rubrics allow this. The fourth synod goes at considerable length into the question of church music. It bids priests

observe the prescriptions of the Ceremonial of Bishops concerning the use and silence of the organ. It forbids advertisements and announcements in which the names of singers or musicians or the kind of music are published. It orders that if advertisements or placards are used, they shall contain nothing more than the names of the celebrant and the preacher, and the purpose for which the collection is to be made. Finally, rectors may not draw up, nor allow others to draw up, critical descriptions of the art and the execution of the singers as if they had given a theatrical performance.

Foundation Masses.—All questions concerning foundations for Masses are to be referred to the Bishop (IV. x. 11), and a table of such foundations should hang in the sacristy or, according to the instruction of the Sacred Congregation of the Council (given in Appendix VII. to the fourth synod), *semperque in loco magis patenti et obvio.*

Certain privileges are granted in the matter of Requiem Masses, which may be found at the beginning of the diocesan order each year. It is ordered that the rubrics of the Missal, and, in small churches, of the Rituale Parvum of Benedict XIII., be strictly followed in the services of the last three days of Holy Week. On Maundy Thursday and Holy Saturday one Mass only may be said in each church. Mass may not be said on these days unless the whole function be carried out. This rule, however, does not forbid the Holy Saturday service in a church where there is no font.

Holy Communion.—The first synod counsels the clergy to exhort the faithful to receive Holy Communion frequently provided they are in proper dispositions. There is an important instruction on carrying the Holy Eucharist to the sick (I. xviii. 12): 'On account of the circumstances of the country, the most Holy Viaticum cannot, without danger of sacrilege and scandal, be carried publicly and solemnly to the

sick. On that account permission has been already granted by the Holy See to carry It secretly and without a light. Nevertheless, the priest must be ever mindful that he has his hidden God with him, and that he is carrying Him for the consolation of His sick. Therefore with reverence and devotion, as it were fixed in contemplation, he will carry the most Holy Sacrament to the house of the sick in a small bag, richly or at least decently adorned and hung around his neck. And since the dwellings of our poor are often so wretched that the Holy Viaticum can scarcely be decently administered in them we greatly commend the custom of taking with one or sending before a case (*capsula*) containing all that is necessary for the reverent administration of the Blessed Sacrament. After communion of the sick the pyx must be taken back to the church as soon as possible and put back in the tabernacle until it has been purified.'

Renewal.—The consecrated hosts, both those reserved for Holy Communion and that reserved for Benediction, must be frequently renewed. The fathers of the council do not lay down any definite time, but in a note there is quoted a decree from the Provincial Synod of Oxford of 1222, that is, within ten years after the fourth council of Lateran, in which it is ordained that the consecrated hosts should be renewed every week.

Reservation.—There is a special instruction concerning the reservation of the Blessed Sacrament in the private chapels of gentlemen's houses. In cases where this privilege is obtained, Mass must be said there at least once a week, and the key of the tabernacle must always be in the custody of the priest : *solus sacerdos penes se eam teneat* (I. xviii. 7). Nothing may be kept in the tabernacle except the vessels containing the Blessed Sacrament, neither relics, nor oil-stocks nor chalice. The ciborium must be covered with white silk or cloth of gold, and a light must burn before the tabernacle day and night.

Benediction with the Monstrance may not be given without the Bishop's leave. As to the less solemn form of Benediction with pyx or ciborium, no leave is required. (S. R. C., No. 3875, Nov. 30, 1895.) The Bishop's permission is also required for processions (except for those prescribed by the rubrics).

THE OTHER SACRAMENTS.

Baptism.—The teaching of the Church on this sacrament should be frequently explained, and the administration of it should be carried out with all solemnity. In every church to which cure of souls is attached there should be a font in a fitting place in which the baptismal water is always kept. The font should be kept locked and, where possible, railed in. Except in case of necessity baptism may not be administered with water unblessed or with water blessed for any other purpose. To the rector belongs the right of administering solemn baptism; other priests perform it by his leave (I. xvi. 1). The holy oils and other requisites for baptism ought to be kept in the baptistery with all reverence and cleanliness. If they are reserved in the sacristy they ought to be kept by themselves, apart from other things. The entries in the baptismal register must be made by the priest himself and in the form prescribed. Baptism may not be administered (saving in case of necessity) outside the church except in those cases permitted by the ritual, and then only by leave of the Bishop. This rule, however, does not refer to stations or remote chapels to which the priest goes at definite times.

Sponsors must be Catholics.—Children (*impuberes*), those not confirmed, and those who have not fulfilled their Easter duties, and ecclesiastics, may not stand as sponsors.

Children of non-Catholics may be baptized if the consent is given to their being brought up as Catholics, and provided they have a Catholic sponsor.

All converts are to be baptized at least conditionally unless certain proof can be given that at their baptism everything necessary was done both as regards matter and form. This baptism is not to be performed publicly, but privately, and without ceremonies and using holy water, not baptismal water. Further, amongst the appendices to the fourth synod there is an instruction from the Holy See that confession must not only be counselled, but required, and that it must be integral (IV. Appendix xviii.).

It will be convenient to bring these rules up to date by adding certain instructions that have been given to the Bishops by the Holy See since the publication of the decrees of the last provincial synod in 1873.

In an instruction to the Bishops of England dated January 20, 1900, the Congregation of the Holy Office distinguishes three different modes of reconciling non-Catholics to the Church.

a. When baptism is conferred without condition, the convert does not make any abjuration of heresy nor is absolution given, since baptism suffices for all, but in the case of adults the profession of faith is made.

b. Where baptism is administered conditionally, first the convert makes the abjuration of heresy or the profession of faith in the vernacular; then is given conditional baptism, and lastly absolution from censure, also under condition.

c. In cases where baptism is not given, the convert makes the abjuration or the profession of faith as above, and then is absolved from censures.

Children under fourteen need not make a formal abjuration nor need they be absolved from censures; for them it will be sufficient that they shall make profession of faith by reciting the Apostles' Creed.

After reception, those who have been (*b*) baptized conditionally, and those (*c*) whose former baptism has been

accepted as valid are bound to make a full confession of the sins of their former life. The absolution will be conditional to those who have been conditionally baptized, and without condition to those who have been received without baptism.

Lastly, there is the question of children baptized by non-Catholic ministers, and brought to the priest before they have reached the use of reason. In answer to a *dubium* sent by the Bishop of Nottingham, the Congregation of the Inquisition ordered that in this case baptism was to be administered *sub conditione, secreto et cum cæremoniis in Rituali Romano præscriptis.*

The Sacrament of Confirmation.—The first council dwells on the extreme importance of this great sacrament in a country like ours. It exhorts the clergy to instruct the people on its effects and suggests that confirmation ought to be hastened rather than deferred, on account of the tender age at which many of our children leave school (I. xvii.).

The Sacrament of Penance.—The first council ordains that confessionals, according to the number of the clergy, be erected in the churches ; that women may not be heard elsewhere than in the confessional except in case of illness or deafness, and then only in a place where they can be seen by others. In the confessional the priest is to wear surplice and purple stole. Children are not only to be admitted, but are to be attracted to confession, and the priest is to dispose them for absolution. The fathers condemn the practice of putting off the giving of absolution until the time of first Communion. The faithful are free at all times, even at Easter, to go to confession where they will, and no priest may decline to hear a confession on the ground that the penitent belongs to another congregation. The clergy are warned against putting any obstacle in the way of those who wish to confess elsewhere. They are forbidden to accept any offering for hearing confessions, and

they are to observe definite days and hours for hearing confessions in each church.

The Sacrament of Extreme Unction.—The faithful are to be exhorted not to put off till the last moment the reception of this great sacrament. Those in attendance on the sick are admonished that if the doctor be a non-Catholic they must insist that he makes known to them when there is danger.

The *oleum infirmorum* must be kept in a decent place, and under lock and key, if possible, in the church or sacristy.

The Sacrament of Holy Order.—The synodal decrees concerning this sacrament refer chiefly to Bishops, and so may be omitted here. There is one (I. xxi. 6) that is of some importance to a certain number, and so we may refer to it. The Bishops point out that those who are ordained *titulo patrimonii sui* are not free to leave their own diocese without the Bishop's consent, and they quote a constitution of Benedict XIV. to this effect.

The Sacrament of Matrimony.—The fathers of the first council warn the clergy that this is an intricate subject needing accurate knowledge and great prudence. The clergy are to instruct their people thoroughly on the sanctity of marriage, and to instil into them a horror of contracting marriage except according to Catholic rites. The banns are to be published and the priest is to use every endeavour to induce the contracting parties to go to confession and to Holy Communion before marriage. Marriages are to be celebrated only in churches having a district with *cura animarum.* A proper register of marriages must be kept. Mixed marriages may not be celebrated until the dispensation has been granted by the Bishop, and the three promises obtained from the parties concerned. At first it was sufficient in cases of mixed marriages that the promises by the non-Catholic party

should be made verbally. For many years past it has been customary to get written promises signed. These are usually printed on the back of the form of the dispensation granted by the Ordinary of the Catholic party. In applying for a dispensation it is well to remember that it is the Catholic party, not the Protestant, who needs and should ask for the dispensation. Where there is danger that the parties may have come *in fraudem legis* the priest may do nothing without having first had recourse to the Bishop. Dispensations must be applied for in proper form, and may not be granted *viva voce* or by a simple letter, but always by a proper document.

In the appendix to the second provincial council there are two documents touching this matter. One refers to cases where the baptism of one of the parties is doubtful, the other is an instruction on the proof of *liber status* required for a second marriage. The discussion of these belongs rather to ecclesiastical conferences.

The fourth provincial council has an important decree on matrimonial causes. It points out that they belong entirely to the *forum externum*, and that it is competent for the Bishop only to hear and decide them. The clergy are reminded that they have no power to pass judgement. Their duty is to inquire into the facts and circumstances and to collect the proofs and documents, and then to have recourse to the Ordinary to whom the decision belongs. In the appendix to this fourth synod there are no less than six documents relating to these matters.

Hæc meditare, in his esto, ut profectus tuus manifestus sit omnibus. Attende tibi et doctrinæ ; insta in illis ; hoc enim faciens, et teipsum salvum facies, et eos qui te audiunt.—1 Tim. iv.

II

RÈGLES SUR LES MARIAGES EN ANGLETERRE

Les étrangers qui veulent contracter Mariage en Angleterre doivent d'abord s'adresser à leur Curé en France, ou ailleurs, pour en obtenir les pièces suivantes qui sont absolument nécessaires :—

1. Un certificat attestant qu'ils sont libres de tout empêchement canonique.

2. Que leurs bans ont été publiés ou qu'ils en ont eu dispense.

3. La délégation du Curé de l'un au moins des époux qui autorise un Prêtre nommé par lui à bénir leur Mariage en Angleterre. Le Curé pourra se servir de cette formule : 'Ego infrascriptus Parochus Ecclesiæ *S. Petri* apud *Boloniam*, Diœceseos *Atrebaten.*, deputo et delego R. D. F. R. Sacerdotem Ecclesiæ *S. Francisci*, *Londini*, vel alium Sacerdotem ab Ordinario dictæ Ecclesiæ eligendum, qui loco et nomine meo benedicat matrimonium contrahendum in eadem civitate inter *Annam Barrett* hujus parœciæ et *Joannem Prince* parœciæ S. Josephi apud Lutetiam Parisiorum. In cujus fidem, etc. Datum apud Boloniam die
mensis anni 186 .

'L. † S. Josephus M. *Parochus.*'

Outre les Certificats qui attestent l'absence d'empêchement et la publication des bans, les personnes domiciliées dans les pays Catholiques doivent ne pas oublier surtout de

présenter cette remise ou délégation de leur propre Curé, puisqu'elles restent sous sa jurisdiction jusqu'à l'époque où elles aient acquis leur domicile ailleurs.

2. Avant de venir en Angleterre ils doivent s'assurer de tout ce que la loi de leur pays exige pour la validité et les effets civils de leur mariage, même quand il est contracté en Angleterre.

3. A leur arrivée en Angleterre ils doivent présenter les pièces énumérées plus haut au Prêtre de l'église Catholique dans la paroisse duquel ils demeureront, le priant de les examiner, et si elles sont en règle, de publier leurs bans.

4. Mais la loi civile d'Angleterre défend aux Ecclésiastiques de célébrer un mariage, sous peine de nullité civile, et des travaux forcés pour le Prêtre qui l'aurait célébré, sans la présence de l'officier civil au moment du mariage. Cet officier civil porte le titre de *Deputy Registrar*, et pour obtenir sa présence la loi exige qu'un des parties se présente au bureau de son Supérieur le *Superintendent Registrar* du district civil où les parties demeurent. Les époux doivent lui déclarer qu'ils veulent se marier dans telle église Catholique qu'ils lui nommeront, et cette église doit être fréquentée par l'un d'eux pendant le temps de son séjour en Angleterre. En outre, les époux doivent déclarer si leur intention est que leur mariage (même après la publication des bans faite à l'église en France ou en Angleterre) soit célebré *par bans civils*, ou *avec dispense des bans civils*. Si les époux ne désirent pas se marier de suite, ils doivent se présenter chez le *Superintendent Registrar*, après sept jours de résidence dans son district, lui donner leurs noms, leur âge, leur domicile Anglais, et déclarer qu'ils veulent se marier *par bans*. En faisant cette déclaration ils doivent lui payer *un Shelling*. Après 21 jours, les époux doivent retourner chez lui, et en payant encore un Shelling, ils peuvent retirer son certificat qui autorise leur mariage.

Au jour du mariage, le mari doit nécessairement présenter ce certificat, puisque sans cette pièce le mariage serait nul et défendu. Un ou deux jours avant celui fixé pour le mariage les époux doivent porter ce certificat au Prêtre ou au Sacristain de l'église Catholique où le mariage doit avoir lieu, le priant d'avertir le *Deputy Registrar* d'être prêt au jour et à l'heure qu'ils indiqueront au Sacristain. Les mariages ne peuvent être célébrés que de huit heures à trois heures. Au moment du mariage le *Deputy Registrar* doit recevoir cinq Shellings de la part des époux, sans que le Prêtre reste pour cela privé de ses droits. Ainsi le mariage *par bans* suppose et exige *avant la célébration, sept* jours de domicile avant la déclaration faite au Superintendent Registrar, et 21 jours après ; et que l'on lui donne un Shelling en faisant la déclaration et un autre en retirant son certificat. *Au moment du mariage*, outre le certificat du Superintendent Registrar et la présence du Prêtre, le *Deputy Registrar* et deux témoins sont encore requis. *Après le mariage Catholique* auquel le *Deputy Registrar* et les témoins assistent, le mariage civil a lieu en présence du Prêtre et des personnes déjà nommées dans la Sacristie ; et le Député en enregistrant le mariage reçoit cinq Shellings pour ses droits.

Quelquefois, des personnes ne veulent pas attendre les 28 jours préscrits par la loi dans le cas d'un mariage fait par *bans civils* : elles doivent alors agir de la manière suivante. L'un des époux passe quinze jours dans le district de l'église Catholique où le mariage doit être célébré, et au bout de ces quinze jours, il se présente au *Superintendent Registrar*, auquel il déclare qu'il veut se marier avec N. N. demeurant à . . . âgée de . . . *sans bans civils*, et dans telle église Catholique. (La dispense de bans civils ne détruit pas l'obligation des bans ecclésiastiques.) Le Registrar reçoit alors deux guinées (*2l. 2s.*) et pourvu que celui des époux qui n'a pas complété 15 jours de résidence,

ait été depuis un jour dans l'endroit où le mariage doit être célébré, il obtient après l'intervalle d'un jour entier écoulé depuis la demande la permission de célébrer le mariage. Ainsi, si *A.B.* se présente au *Registrar* en chef *Lundi*, il peut retirer son Certificat le *Mercredi* matin, et s'il l'a retiré à temps et a fait avertir aussi le Prêtre et le *Deputy Registrar*, le mariage peut avoir lieu le Mercredi même. A l'occasion du mariage, il faudra présenter au *Deputy Registrar* le Certificat de son *Superintendent* et lui donner 10*s*.

Ces dépenses et ces conditions sont imposées par la loi Anglaise, et le Prêtre ne peut en obtenir dispense de l'autorité civile.

L'on comprend que ces ordonnances de la loi Anglaise sont en sus de celles de l'Eglise, et des règlements qu'elle a faits, soit pour les bans ecclésiastiques, soit pour la confession qui doit précéder le mariage, et autres conditions de la loi ecclésiastique, auxquelles les époux doivent se conformer. Les Catholiques ne peuvent pas se dispenser d'observer ces formalités civiles quoiqu'ils ne puissent pas les approuver.

TRADUCTION FRANÇAISE DES PAROLES DU RITUEL POUR LE MARIAGE.

L'époux étant à la droite de l'épouse, le prêtre demande :

N. N., voulez-vous prendre N. ici présente pour votre légitime épouse conformément au rit de notre mère la sainte Eglise ?

R. Je le veux.

Le prêtre demande à l'épouse :

N., voulez-vous prendre N. ici présent pour votre légitime époux conformément au rit de notre mère la sainte Eglise ?

R. Je le veux.

L'époux, tenant la main droite de l'épouse, dit en suivant le prêtre :

Moi N., si la sainte Eglise le permet, je vous prends N. pour mon épouse véritable pour vous avoir et vous garder à partir de ce jour, que vous soyez meilleure ou pire, plus riche ou plus pauvre, en maladie et en santé jusqu'à ce que la mort nous sépare. Et sur tout cela je vous engage ma parole.

Elle retire sa main et puis reprend celle de l'époux en disant :

Moi N., si la sainte Eglise le permet, je vous prends N. pour mon véritable époux pour vous avoir et vous garder à partir de ce jour, que vous soyez meilleur ou pire, plus riche ou plus pauvre, en maladie et en santé jusqu'à ce que la mort nous sépare. Et sur tout cela je vous engage ma parole.

L'époux met l'anneau avec de l'or et de l'argent dans la main droite de l'épouse en disant :

Je vous épouse avec cet anneau, je vous donne cet or et cet argent, je vous fais l'hommage de ma personne et le don de tout ce que je possède.

Puis l'époux met l'anneau successivement sur le pouce et les trois premiers doigts de la main gauche de la femme en disant :

Au nom du Père, et du Fils et du St. Esprit. Ainsi soit-il.

Note A.—Après la célébration du mariage dans l'église les époux feront la déclaration suivante en presence du *Deputy Registrar* dans la Sacristie.

Note B.—Je déclare solennellement que je ne connais aucun empêchement légal pourquoi moi (*name*) je serais point uni en mariage à (*name*). J'appelle ces personnes ici présentes de témoigner que moi (*name*) je te prends (*name*) pour être mon mari légalement (ou ma femme mariée légalement).

The form in German runs as follows :

1. Wollen Sie diese hier gegenwärtige N.N. (*name of*

the bride) zu Ihrer rechtmässigen Ehefrau nehmen nach dem Ritus unserer heiligen Mutter der Kirche?

2. Wollen Sie diesen hier gegenwärtigen N.N. (*name of the bridegroom*) zu Ihrem rechtmässigen Ehemann nehmen nach dem Ritus unserer heiligen Mutter der Kirche? [Wilt thou . . . Church?]

3. Ich nehme Dich, N.N., zu meiner rechtmässigen Ehefrau und verspreche von diesem Tage an bis zum Tode im Angenehmen und Unangenehmen, in Reichthum und in Armuth, in Gesundheit und in Krankheit mit Dir zu leben, da die heilige Kirche dieses gestattet.

4. Ich nehme Dich, N.N., zu meinem rechtmässigen Ehemann und verspreche von diesem Tage an bis zum Tode im Angenehmen und Unangenehmen, in Reichthum und in Armuth, in Gesundheit und in Krankheit mit Dir zu leben, da die heilige Kirche dieses gestattet. [For: I take thee . . . troth.]

5. Mit diesem Ringe verbinde ich mich mit Dir, dieses Gold und Silber schenke ich Dir, mit meinem Leibe diene ich Dir und mit all' meiner Habe beschenke ich Dich. [For: With this ring . . . endow.]

6. Ich erkläre feierlich, dass ich kein gesetzliches Ehehinderniss kenne, welches mir verbieten würde, die Ehe mit N.N. einzugehen. [For: I solemnly . . . to.]

7. Ich rufe diese hier gegenwärtigen Personen als Zeugen an, dass ich, N.N., Dich, N.N., zu meiner rechtmässigen Ehefrau nehme.

8. Ich rufe diese hier gegenwärtigen Personen als Zeugen an, dass ich, N.N., Dich, N.N., zu meinem rechtmässigen Ehemann nehme. [For: I call upon . . . wedded (wife . . . husband).]

The form in Italian is as follows:

D. N.N., volete prendere N.N. qui presente per vostra legittima moglie secondo il rito della santa Madre Chiesa?

R. Si.

D. N.N., volete prendere N.N. qui presente per vostro legittimo marito secondo il rito della santa Madre Chiesa?

R. Si.

Io N.N. prendo voi N.N. per mia legittima moglie (mio legittimo marito) per avervi sempre nella prosperità e sventura, nella ricchezza et nella povertà, nella infermità e nella sanità, finchè la morte non ci divida.

Con questo anello io vi sposo; quest' oro e quest' argento vi dono; colla persona mia vi faccio omaggio; tutto cio che posseggo vi dono e vi prometto la mia fedeltà.

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TITLE

DATE LOANED	BORROWER'S NAME	ROOM NUMBER
	Sneeringe	
	Lagan	
	Eckstein	
	Squilfell	
	Koehler	
	Costell	
	Keat	
	T	
	Sutz	

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